ogical Review, No. 10.

Togress.

June.

Effects upon the Church of its

Effects upon the Church of its

Effects upon the Mission.

Effects and Character of the Mission.

Effects and Eff Colleges. 5. Review of Bur-eonard Withington, 6. Re-On Radical Opinions. By on of the Blind. By 8.6, Empiricism. By A. W.lva, 's Ship and Shore. 11. On ip and Shore. 11. 0a Editor. 12. Review of Rev. C. D. Pigeon. Washington street. June 24.

ty and pray for perishing men as they never done it. And think you there are

rvey the numerous circles in which these les moved, and look on the minds that

strong ties bind you to us, and the

Go! for this is the Redeemer's voice.

ause your self-devotion shall arouse

me glorious purpose in minds that have cred hitherto. Go! because the church d will feel the power of such an appeal sswer it, in warmer zeal and love and

Go! because you can tell men that of the way to God and glory, and by ng of his grace can add many to that throng which shall "shine as the

ed throng which shall survey and ever."

grever and ever."

we waive, indeed upon the ships'
we waive, indeed the final signal of
and oceans too, we know, shall soon roll
en us; but in heart we part not. Chrisove, love to the same Lord and the same
has minded our spirits into one, like

mingled our spirits into one, like ops, and we shall never part. We parated, but cannot be disunited. By

globe's circuit we may be removed to other, but yet we are one. And yet hile and "the former things having

away," we shall meet to part no more

NEWCOMB'S QUESTIONS ON ROMANS.

legree of improvement and intellations the teachers and the taught.

This book is designed to meet the wants of all

found almost every variety of capacity free of improvement and intelligence.

s are in the practice of devoting much

sure time, during the week, to sever ient examination of their lesson. Such s would be disgusted with a book of one so simple as to require no study and tation. There are other teachers who

never been accustomed to study, and who m look at their lesson till Sabbath morn-yr, perhaps, till they reach the sanctuary, cu their class. These teachers must be shed with a Question Book which shall

series of reading books in my published, and regard them at orks of the kind with which i 'oland, Teacher of Yoush.
'orcester's Third and Foursh

g,'' &c. in my school for some
recommend them with pariet
to my that I have ever and

PING GOODS, &c.

Woston Recorder.

No. 29--Vol. XXI--Whole No. 1071.

Religious.

Secretary the MISSIONARIES. The fastenings were thrown off—the breeze caght the unfurled sails—the noble ship swang cand into the stream, and the voice of farevel was soon lost in the distance. We watched, with deep interest, the retiring vessel. It was soon a dim speck, and the unbroken line of the herizon told use used look no longer.

I stood with these beloved disciples on this speak of the church of the herizon told use to be a distance of the herizon told use to be a distance of the herizon told use the second with the second disciples on the spiral distance of the herizon told use the second with the second disciples on the spiral distance of the herizon told use the second with the second disciples on the spiral told the second with the second disciples on the spiral told the second with the second disciples on the second with the second disciples on the second with the second disciples are given to the second with the second disciples are given to the second with the second disciples are given to the second with the second disciples are given to the second with the second with

unwilling to stupy! O no.

The prefuce of this Question Book, especially the Explanations and general Directions, and more particularly still, the paragraph, How the lessons are to be studied, deserves the careful perusal and study of all who use the book. over, and many leagues of the water's waste rpose between us. But they have left a cious influence behind them. A thousand rts, that have felt the sadness of separation, be bound to Zion as they have never been;

ther youthful minds that have felt the of so spirit-stirring an example? Has ectacle of devotion to the Redeemer's neen lost? No, it cannot be. Could our e witnessed their high purpose, and its ful execution, doubtless we should witness glow of the sacred fire of benevolence lied by these precious examples. It may uestioned whether any who have thus left or go far hence unto the Gentiles, have failed iving, in the minds of multitudes, the mistary cause an elevation it had never known. and the church of God; can she send out he her beloved sons and daughters and not a new impulse in the great work of the an animal solution of the sum in closer bonds to Zion at an ewing them in closer bonds to Zion at an evine in closer bonds to Zion at an opinion. We feel for India and China and the soft he sea as we should not, had we no alds of the cross upon their shores. We brought nearer to them. The distance ms diminished. We can see more clearly gloom of the "shadow of death" which gloom of the "shadow of death" wh And the church of God; can she send out

The capitals are by the writer, and we would italicise for him, the term Simon Pure, and the word Puritan, in other parts of the article, as applied by him, in an odious, invidious sense, to those who are jealous, after their own way, but not Episcopally, for the purity of the churches. I would barely suggest that while we are glad to have any defects and errors in we are glad to have any defects and errors in our system pointed out to us, we think that this ridicule of "Examining Committees," is not well. "A Bishop must be no striker," especially if he would conciliate men to his prelacy. The remark that we preteud, in our examinations for admissions to the Church, to "distinquish infallibly between the true Christian and the false professor," is an imputation of more ability than we, with all the excellences of our Congregational system, ean claim. He seems to ridicule the notion of admitting men to the to ridicule the notion of admitting men to the Church upon evidence of regeneration, because we cannot always discern between the right-eous and the wicked. What substitute does he

As circumcision was for all born of Israel, or brought into any of his families, and the passover for all the circumcized; so is baptism for all who belong to the community of Chris-tians (unless grown to man's estate without it, when the profession of repentance and faith, as at the first

when the profession of repentance and faith, as at the first, must be required,) and the Lord's Supper for all the baptized, except those whose worldly or irreligious lives, whose overt acts, have subjected them to holy discipline."

"The Lord's Supper is for all the baptized," ex officio, or rather de facto of their baptism. If the Bishop think he can persuade us that this is the more excellent way, we will listen to him, even if he calls us Simon Pures and Puritans for preferring to be more discriminating in adfor preferring to be more discriminating in admitting men to the church. But it will require more ability than the article contains to conmore ability than the article contains to con-vince us, if we may be permitted to say it; or, if we are to be driven back to mother church, it must be by a securge more terrible than that

world, and we know the result. Congrega-tionalism has not, in our judgment, proved it-self worthy to be forsaken by its friends. When it has, we will try something else, but not the Episcopacy of Brother Smith's article, at least at present. Still, let every man be Episcopal who pleases, and we will give him our love and fellowship if we see in him the spirit of Jesus Christ.

NOW TO PROMOTE REVIVALS.

How To Prombe (hearlies) Watehman.

How To Prombe the Marchand Price in the best to comment on an edicard a tricle in the Watehman on Revivals. We are hoppy to observe such a coincidence of views on this subject as these remarks sexhibit. He says "That some revivals, within a few years, are in a great measure "spurious;" that the style of excitement aimed at by some who are called "revival preachers," naturally truds to produce spurious revivals; that these things are doing much to bring revivals, and even religion itself, into discredit; that the minds of Christians have thus been made "feverish," almost, in some places, to "phreuzy;" that the errors by which these bad effects are produced, ought to be pointed out, and spurious revivals distinguished from such as are genuine; and that, till this is so done that the churches understand the distinction, the difficulty of doing good and not evil to the souls of men will be great; all this, we as fully and firmly believe, as does the Watchman. But, after all, we believe that the grand remedy for such efforts as should not be made, and the disease which flows from them, must be, the faithful and a undant use of such efforts as should been brought on by starvation; by not feeding, as men should have done, on the want of a healthy action, sufficiently storous It has been brought on by starvation; by not feeding, as men should have done, on the wint of healthy action, sufficiently starting that our intendence of the fever," to borrow the Watchman's figure, is one that arises from debility; from the want of which has made him week, and therefore succeptible of this fever, In the series of the letter was, Grout's sickness, he goes on unstending of his provided the should know also, that continued starvation, instead of curing it, will increase it, till it ends in death. The patient must be cured by administering that nous intendence of the feets. The health was the called to perform my last duties to a national starting because the last of the letter was, Grout's sickne Our brother of the Boston Recorder has seen

Is diminished. We can see more clearly floom of the "shadow of death" which is over them. We seem to hear more disable, them the seem to hear more disable, that great and "exceeding bitter cry" is which their miseries appeal to the pity of Christian world. And we cannot think of loved ones whom we have sent among ators without having presented before our at the melancholy picture of their present prospective wretchedness. We cannot prospective wretchedness. We cannot prospective wretchedness. We cannot eading before our God the case of those ome they have gone to bring to the know-gene of his salvation. Every new missionary the pagan world adds another cord to that one heart its perishing millions.

Therefore it is with sacred and solemn joy that can give the parting hand to those who go heare its perishing millions.

Therefore it is with sacred and solemn joy that the church is binding to heart its perishing millions.

Therefore it is with sacred and solemn joy that the church is binding to heart its perishing millions.

Therefore it is with sacred and solemn joy that the first Christians—we will make strict ang bond, by which the church is binding to heare its perishing millions.

Therefore it is with sacred and solemn joy that the first Christians—we will make strict angies bind you to us, and the struck of a letter from Mr. Grout, dated Bethelsdorp, Etwacts of a letter from Mr. Grout, dated Bethelsdorp, Feb. 13, 1836.

The first opportunity that has permitted us to get to the Zoollahs, of whom you wished some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from Algon Some account, was by a ship sailing from A some two or three thousand colored people, natives; some, runaways from Dingaan; others, remnants of tribes that have been cut off by the late Chah and Dingaan. Otherwise, there is a country extending about 50 miles north, south and west from Natal, without inhabitants, and I may say the finest country I have ever seen without exception. Fifteen years ago it was thickly settled; but the people were all cut off by Chaha, Dingaan's predecessor. was more common, as we travelled the con try, than to pass the sites of their old kraals. Trees are thinly scattered over the country, and the ground is completely covered with thick long grass.

long grass.

Dingaan's dominions, appropriately so called, extend no farther south than the Untogola race, about 70 miles north of Natal. Otherwise I cannot definitely define. His residence wise I cannot definitely define. His residence is about, as we judged, 160 miles north from Natal, and 60 or 70 miles interior from the coast. His town is of a circular form. It has an interior fence enclosing perhaps four acres, which is occupied for a yard or pen for the cattle at night. It then has an outer fence about six or eight rods from the other, the two like two concentric circles, and the houses stand between. The frame work of the houses is of small sticks placed in the ground, with an area whose dismeter is from eight to fifteen feet. The sticks are brought together at the top, at The sticks are brought together at the top, at a height sufficient for a common sized man to stand erect, and then the whole covered with thatch. The only entrance is by a hole sufficiently large for a person to crawl in upon his hands and knees. The floor is of earth, pounded till head. Near the centre is a house. hands and knees. The floor is of earth, pounded till hard. Near the centre is a hollow, in which the fire is built, when they have any, the noke finding its way out either through the hatch or the door.

For pots and kettles, the people have globs For pots and kettles, the people have globu-lar vessels made of sand and clav, and burned like earthen, with a cap or cover of the same. The assigni, [perhaps I do not spell it right] their war weapon, is their only substitute for

FRIDAY, JULY 15, 1836.

summiling to street. I one.

The merches of this Question Book, especial by the Explositation and central Directors, and in the present of the street of the oup the public worship of God, it is the of each individual member to be in his e and exert his talents and influence, to make the services pleasant and salutary. no account may be absent himself in such a way

no account may be absent himself in such a way as to discourage his brethren, or as to lead others to suppose that he thinks lightly of the privileges enjoyed by his brethren.

We speak of public worship. It is true that sermons are an important part of the Sabbath services. But is there not danger of not placing a proper estimate upon the privilege of worshipping God in company? With the Bible in our hands, and with so many other means for becoming acquainted with religious truth, is the sermon so essential to growth in grace as the other services of the sanctuary? Do the truly devout feel-# to be so! Instruction may be obtained in other ways,—but what substitute is there for public prayer and praise?

is there for public prayer and praise?
We can hardly express our convictions on this subject without seeming to undervalue the Sabbath services of a minister. We know that a serinon written for the occasion is generally more appropriate and acceptable, than one selected by a reader, and that personal considerations and feelings connected with the preacher, give the truth from his lips, prompted by his own convictions of its importance and appro-priateness, a hold on the ear and on the heart, not often accorded to a printed discourse know, too, that the other services will the befar better conducted by a minister. difference between services conducted by a minister of the gospel and those conducted by lay members of the church, is of incalculably less importance than that between the latter

and no services at all.

Preaching it is supposed, was not connected with the services that made public worship so desirable to the Psalmist, and the courts of the Lord so lovely in his eyes. And now, he and no services at all. that has no love for the sanctuary except when there is a preacher, has reason to examine him-self, lest, when weighed in the balance, his self, lest, when weighed in the balance, his minister is a great and most desirable blessing; but all that is essential in public worship may be enjoyed without—and, after all, the essen-tials ought to be descret to us. Fr. Chemicle.

> Fron the Christian Mirror. PUNCTUALITY.

Mr. Cummings,—Much has been said about unctuality in all our concerns, and all our du-es. But although so much has been written and

same time, not so difficult as to discourage and deter them.

Our schools, in some instances, embrace a large part of the churches and congregations with which they are connected. Among the learners may be found some of the most cultise there are over 14 years of age. A Question and Bible Picture Book,"

The manner of Puritan, with which our fathers went "without the camp" of the English Hierarchy, and of which some of us are even proud.

"Without the camp" of the English Hierarchy, and of which some of us are even proud.

"Without the camp" of the English Hierarchy, and of which some of us are even proud.

"To what will all this grow," the Bishop converted that same surveys the neglect of Puritans in not taking baptized persons, on the ground of their baptism, to the Lord's Supper. We are over 14 years of age. A Question Book is, therefore, required that shall be adapted to scholars of all ages, from six or eight tegerally use the "Biblical Catechism," or "Infant S. Question and Bible Picture Book."

Now it is believed that the Question Book is without the camp" of the English Hierarchy, and of which some of us are even proud.

"Without the camp" of the English Hierarchy, and of which some of us are even proud.

"Without the camp" of the English Hierarchy, and of which some of us are even proud.

"To what will all this grow," the Bishop conclusion in not taking baptized persons, on the ground of their baptism, to the Lord's Supper. We always of the conditions in not taking baptized persons, on the ground is their only substitute for a plate, I saw, was a piece of rush mat, upon which boiled meat and vegetous been chocked. The floor of rush mat, upon which boiled meat and vegetous been chocked. The floor of rush mat, upon which boiled meat and vegetous been cooked. The floor of rush mat, upon which boiled meat and vegetous been cooked. The floor of rush mat, upon which boiled meat and vegetous been cooked. The floor of rush mat, upon which boiled meat and vegetous been only take. They have no fork but their fin or ground is their only table, chair and hed, except that they sometimes spread down a rush mat to sleep on.

The Zoollahs are of every variety of complexion, from the copper color to the jet black. Their features vary as much as that of the whites. They however all have black curly hair, not so coarse nor growing so long as that of our negroes. With the exception of the nose being slightly flattened and the lips a little thick, there is nothing very peculiar in their features. Their personal appearance is good. At the age of man and womanhood, both men and women shave their heads, the men leaving a ring of hair on the anterior part of the head, of about three inches in diameter. The women leave a patch of hair upon the top or highest part of the head, about the size of a dollar, which is filled with red clay. The ring and patch of hair upon the top or highest part of the head, about the size of a dollar, which is filled with red clay. The ring and patch of hair upon the top or highest part of the head, about the size of a dollar, which is filled with red clay. The ring and patch of hair upon the top or highest part of the head, about the size of a dollar, which is filled with red clay. The ring and patch of hair upon the top or highest part of the head, about the size of a dollar, which is filled with red clay. The ring and patch of hair is sometimes cut off as a punishment for crime, and they are then obliged to let the hair grow out, which is looked upon as a great disgrave.

The Zoollahs are very indolent in their habits, the men doing but little in the time of peace. The women do all the labor, both out and in doors. They raise two or three kinds of grain; that they are very indolent in their habits, the men doing but little in the time of peace. The women do all the labor, both out and in doors. They raise two or three kinds of grain; but lindian corn is the principal, and on this they stake they are very fond of it. They like flesh each clay is a substance of the principal article of food, so me of which The women do all the labor, both out and in doors. They raise two or three kinds of grain; but Indian corn is the principal, and on this they subsist many months in the year. They can raise and have it green every month in the year. Milk is another principal article of food, some of which they take sweet, and the remainder is left to become sour, or thick, in which state they are very fond of it. They like flesh exceedingly when they can get it; this however its lut seldom, as Dingano wans nearly all the cattle in the country. When allowed to slaughter an animal, they eat every part of it but the skin. ter an animal, they eat every part of it but the skin.

Having mentioned at the commencement of the letter Mrs. Grout's sickness, he goes on under date of March 12, to say.

The above hasty sketch was written, and I was then called to perform my last duties to my ever to be lamented companion. Hannah, whom you remember and respect, now sleeps in death, and I, in a state of widowhood, leaving her remains at Bethelslorp, expect to commence the long lonesome journey of 600 miles in an ox waggon, (our only mode of conveyance) occupying about six weeks.

Dear H. died Feb. 24th, so suddenly, that I think she did not know or expect that death was immediately near, though she had for weeks lived in the daily and almost hourly, expectation of her summors. Her death was so easy, that not a groan, a sigh, a struggle or a feeling are expected to be full; let them be concluded in season, as well begun in season. is, and always will be, flesh and blood; and he must be regarded accordingly. I repeat then, if meetings are expected to be full; let them be concluded in season, as well begun in season. And be as punctual in one as the other. By so doing one duty will not crowd out another equally important. By so doing confidence in those who lead will be secured and preserved; and there will be no uneasiness manifested; no looking out at the sun, or at the timepiece; as much as to say, I ought to be at home.

Considerado.

us privileges which no other denomination in its denominational character enjoyed. This arrangement was made only two years, and a half before it was proposed to disturb it—a period so short that we could scarcely have judged what its operation could be, and barely allowing our churches opportunity to become well acquainted with its existence, and to fall nto some system of contribution.—A change in this arrangement, under these circumstances this arrangement, under these circumstances, would little accord with our ecclesinatical distinction for steadfastness. A second consideration deserving our attention is the degree of unanimity with which the connection was formed. When the subject was brought up, it is well remembered that it met with a hearty assent on every side. It is not pretended that some brethren did not approve it, yet they were some brethren aid not approve it, yet they were a mere exception to unanimity. And as far as can be learned, that some degree of united interest and approbation has not only continued but increased. Now while the wishes of some would be met by a dissolution, if we can form any correct independent of the liberality of the charges. rect judgment from the liberality of the churches, nineteen twentieths would be dissatisfied. And nineteen twentieths would be dissatisfied. And under these circumstances, it is believed as stated by the Board, that a dissolution would be injurious, and tend very much to distract the churches, and paralyze their efforts. While considerably the greater proportion are satisfied, and are doing well, it would indeed exhibit a fickleness from whose effects we should not a serious very to adopt measures to satisfied. oon recover to adopt measures to agitate and

The arrangement further gives us what we cant as a church, while having the Amer want as a church, while having the Amer. Board as our agents, we enjoy all the benefit of their experience and knowledge. While the or their experience and knowledge. While the final appointment and direction of missionaries are reserved to the Prudential Committee, it is well understood, that missionaries from our church are to be presented to them for appointment through our Board." We have the right of appropriating our funds to the support of missionaries from our own church, and such other missionaries and stations as we may select and approve: onr missionaries may form new and distinct missionary stations with an ecclesiastical organization according to our own standards. It is also understood between our Board, and the Amer. Board, that every thing which respects measures, and agencies for promoting the cause of Foreign Missions, and collecting funds in our churches, is under the exclusive direction and control of our Board. Now in connection with what is thus secured to us, it should be remembered, that we have

JOSEPH TRACY, EDITOR.

The whole church in the United States, it is believed will give them the United States, it is believed will give them the praise of admirable prudence, and wisdom, and it can be shown by careful examination, that their missionary arrangements are made and sustained with

careful examination, that their missionary arrangements are made and sustained with an economy not exceeded by any other body. This connot but be esteemed a matter of great moment; and especially when we bear in mind the unhappy failure of efforts for the benefit of the aborigines of our country, in which we were concerned with two other denominations.

The history of our connection is another consideration of great weight. It is well asked in the report "has any thing transpired to warrant a dissolution? Have the American Board failed in fulfilling their stipulations or in faithfully executing the trust committed to them?" "Our Board tell us, they have seen nothing in their intercourse with the American Board which could lead them to doubt their disposition to consult the feelings and interests of our church in prosecuting the trust we have committed to them. We certainly would be unwilling to jeopard any of these interests, and if we viewed them to be in danger, we would be ready and willing to dissolve the existing connection." But in breaking it "there should exist either reasons, which were not within the view of the Synod at the time, or else evidence that the effect of the arrangement has not been salutary and favorable. The effects ag for as view of the Synod at the time, or else evidence that the effect of the arrangement has not been salutary and favorable. The effects as far as they appear, are certainly such as are gratifying to the friends of the church, and the cause of Foreign Missions." If the history and effects of the connection, have been, as thus represented by the Board, there would be a cruelty towards the Amer. Board, in disturbing it, which nothing would warrant. The separation of a respectable denomination, from them, when all things were going well, that related to it, according to the judgment of those appointed to judge in the case, would (whatever the asservatious made.) reflect injuriously on them, for an intelligent Christian public would not believe, but that there was something which did not meet the public eye, influencing the matter—or they would pass a verdict on our principles and judgment, most mortifying and withering to us.

rithering to us.

The Board again, bring up strongly our pre-The Board again, bring up strongly our present inadequacy for the management of separate missions. "It is a question worthy of consideration, whether in a separate denominational organization, it is to be expected that we could operate with efficiency, and to advantage in conducting Foreign Missions. To conduct such a cause well, it is admitted that there is required much knowledge of the missionary field throughout the world, of the present state of missionary operations, and of the facilities and means furnished for their prosecution, and at the same time a minute acquaintance, with and means turns are not their prosecution, and at the same time a minute acquaintance with and experience in practical detail." Our Board give it as their judgment that we are not in a situation to meet all this—and "thut a separate organization acting independently would not be effective unless our churches should be imbued with the angiet of missions acting the second of the with the spirit of missions and unless some one of our best men, should be set apart with adequate compensation to devote his time and talents to the cause.

When these considerations are duly weighed,

talents to the cause.

When these considerations are duly weighed, the committee trust the Synod will agree, that the question of dissolution should be at once dismissed, and the harmonious and almost unanimous operations of the church, not disturbed. Instead of doing any thing that tends to divide and quench, we should cherish with all tenderness the rising spirit of Missions.

Its direct influence, and its reaction will be most happy. We need that enlarged view of things which the spirit of missions induces, to give new life, and energy to our church and draw out her activities. The history of the Foreign Missionary spirit in our own country, shows clearly that it has exerted a most heneficial influence on all the benevolent operations among us. It has led to all the enlarged plans for domestic missions—and to all the efficient systems for educating, and bringing forward a pious and enlightened ministry. Let us go forward—and as an enlarged benevolence fills the church, all our interests will advance, and our most argent wishes and the present church, all our interests will advance, and our most ardent wishes, and the prayers of our fethers who have grown to their fathers who have gone to their rest, will be re-alized—and we shall occupy beside other por-tions of "the sacramental host," an interesting, and delightful place, in the advance of the latter day of glory,
All which is respectfully submitted.

ISAAC FERRIS, Chairman.

POPERY IN HAYTI. The Right Rev. Dr. England, Bishop of Charleston.—On Wednesday last, this learned and indefatigable Prelate arrived in this city on his way to the Holy See, to render an account of ton had been vested with legatine powers by his Holiness, Pope Gregory XVI. for the purpose of endeavoring to effect an adjustment of the ecclesiastical affairs of Hayti, in which the great bulk of the people, indeed we might say, the entire population, is catholic, and, in which, the entire population, is catholic, and, in which, by the provisions of the constitution, the catholic religion is the religion of the state. A series of revolutions, civil war, the anti-religious attempts of infidels, and the usurpations of ecclesiastical power, had produced the greatest dis-order throughout the entire island of St. Domincreatastical power, had produced the greatest disorder throughout the entire island of St. Domingo;—and, unfortunately, it was rendered more serious by the desertion or expulsion of a good clergy, and darker in character by the intrusion of degraded and outcast priests from almost every part of the world. This mission he reluctantly undertook, and found from the corrupting influences of those causes already expressed, the moral and religious state of the island at the lowest ebb. Though he had won the esteem, confidence, and respect of the President, Boyer, he could not agree upon any terms with the commissioners who were appointed to treat with him. Without effecting any definite arrangement, he left the island, and returned to the Holy See in 1834, to make his report, and to request a release from the legatine commission. This request was not granted. His report was approved, and his commission renewed.

In order, however, to enable him the better In order, however, to enable him the better to discharge its duties, the Rev. Dr. Clancy, whose name, amongst others, he presented to the Holy Father, was named his coadjutor for the diocese of Charleston. This estimable prelate was consecrated in Ireland, and, for some time, was detained in that country by his friends and a severe attack of illness. The departure of Dr. England for Hayti was necessity delayed but, on the arrival of Dector sarily delayed, but, on the arrival of Doctor Clancy in Charleston, the legate prepared to set forward for the scene of his duties. This was prevented by a serious visitation of sick-ness—and Doctor Clancy was requested by Doctor England to repair to St. Domingo, and to state to President Boyer the cause which to state to President Boyer the cause which had interfered with the immediate execution of the commission entrusted to him. Doctor Clan-cey was also the bearer of a letter and some small but valuable prints from the the Pore to the President. He proceeded for Hayti in Feb ruary of the present year, accompanied by the Rev. Mr. Burne, then a priest of the diocese of Charleston, and now attached to the Cathedral in this city. Bishop Clancy fulfilled his mis-

J. PREDERIC FOR

sion by delivering the letter and presents, and remained above a month in Port au Prince, where,
by the zealous exertions of himself and his attendant, great spiritual good was done. On
his return to Charleston in April, Bishop Engand, finding his health sufficiently re-established,
set out for Hayti, where he arrived on the 1st
May, and on the 24th sailed on his return. He
had several conferences with the President of
the Republic and his commissioners, with the
nature and result of which we are not further
acquainted than to have been assured, that they nature and result of which we are not further acquainted than to have been assured, that they were, by no means, easily managed; nor do we know whether there is any prospect of a final and satisfactory arrangement. Amongst other difficulties, the evangelicals and abolitionists of New York, we understand, had a memorial presented to President Boyer, assuring him that the legate was an enemy to the people of color in the United States—a friend to Slavery, and an enemy to Hayt!

and an enemy to Hayti!
Bishop England arrived in Charleston on the
8d June, and sailed for New York on the 11th,
in the steamboat Wm. Gibbons. He has taken his passage for Europe in the packet ship Uni-ted States, Capt. Holdredge, which sails for Liverpool on the 24th. It gives us sincere pleasure to state that this

olic prelate is in the best health. As alzealous and enthusiastic in advan real interests of the Catholic religio in this country. He fears no sacrifice, dreads no clime, shrinks from no danger, and as bueyno clume, shrinks from no danger, and as buey-ant in spirits as in his younger days, he directs his eloquent words and glorious works to the advancement of but one purpose,—The faits of Old Rome. He speaks in very kind terms of the President Boyer: but though nothing has been expressed relating to the probable re-sult of his mission, the report of which he will present to the Holy See, we have fears, from what we have been able to observe, that it has what we have been able to observe, that it has t been as successful as we could wish.

SANDWICH ISLANDS.

A letter from the Rev. E. W. Clark, to a friend in Maine, dated Maui, Nov. 10, 1835, friend in Maine, dated Mail, Nov. 11, 153 says: "Our prospects are brightening, we think, with regard to our high school here, and the mission generally. In fact we have never looked upon them as discouraging, but the reverse; although our friends have been beginto fear that we shall "get into the bottom-gulf of despondency." How they should ning to tear that we shall "get into the bottom, less gulf of despondence." How they should get such apprehensions I know not. It is true see have spoken of reverses in the external appearance of things, but we have been far from regarding our work as retrograding for a single day. The gospel has probably been preached with more real, and permanent effect, the past year, than during any previous year; although year, than during any previous year; although we cannot speak of such wonderful external cannot speak of such wonderful early nges now as we did a few years ago. With and to our school, our hopes are high that a mdation will here be laid of a radical change of society in these Islands. The in the state of society in these Islands. work will require time and patience and perseverance, but there will be men to keep fast hold of it till the thing shall be accomplished.—Mr. Dibble, one of our best and most promising men, has been added to our Faculty, since I wrote you last. We have laid out considerable expense on buildings for the accommoda-tion of the school, and the chiefs have granted a valuable piece of land, for the benefit of the students. We shall do what little we can to raise up such an institution as is demanded by the state of the people, and the zeal of the church at home. We mustraise up well quali-fied teachers of schools, and preachers of the gospel, here, on the ground, or the great mass of the people will continue to perish in igno-As it regards our personal affairs, I assure

you that one of the greatest trials which Missionaries have to experience, above what is common to their brethren at home, is the loss of that happiness which results from intercourse with cultivated and Christian minds—from mingling mind with mind, and heart with heart; appiness which can be duly estimated only those who are deprived of it. We have however, a precious little society among our-selves, from which we endeavor to extract as much profit and happiness as possible. But after all it but poorly compensates for what we have left behind, in our own beloved land. If our friends wish to mitigate the self-denials of missionaries, they must keep up an intellectual and Christian intercourse with them as much and Christian intercourse with them as much as possible, by written correspondence, and by furnishing them with the thoughts and feelings of the learned and Christian world, so far as they can be gathered from the publications of the day. I foll into this strain of remark by accident; you must not think, therefore, that I am begging books and periodicals, though I can assure you that pathing it was representable. to a poor exiled missionary, except letters."

[N. H. Observer. can assure you that nothing is more acceptable

From the New York Baptist Register. Extract from the Journal of Rev. Mr. Kincaid, Baptist Missionary in India.

June 1. Two years have now elapsed since

very imperfect manner. "Preach the truth in love," is a command on which I have often reflected, but in practice have seldom, if ever, reached it. The apostles and their fellow-laborers preached the truth in love, and its influence was felt in every land where they travelled. Heathen philosophy was struck dumb, and paganism, with all its imposing forms and gaudy trappings, crumbled under their feet. I have preached the same gospel in this city that Paul preached in Athens and that Peter preached on the day of Pentecost; yet how different the result. The gospel remains unchanged; idolatry and deprayity are the same in all ages. the result. The gospel remains unchanged; idolatry and depravity are the same in all ages; why, then, it may be asked, do not the same results follow the preaching of the gospel in Burmah that did in the Roman empire? In the days of the apostles there was more single-ness of purpose, more faith, more love. Along with unceasing faithfulness, there was the prayer of faith; so that while Paul planted and prayer of latti, so that while Fast planted and Apollos watered, God gave the increase. I am conscious of often feeling discouraged, and therefore often preaching with hardly any hope

of success.

This, to say the least, is in opposition to the spirit of the gospel. That some good has been done, is true; that much more should have been done, is equally true. Within a few days past, I have read over with care the Acts of the Apostles, for the purpose of learning, if possible, the secret of preaching the gospel successfully.

2. Called just at evening on an officer in the service of the queen's brother. His wife had been an attentive inquirer, and is seldom absent on the Sabbath. We have much hope that she is really born of God, though she has not courus really born of God, though she has not courage to be baptized. I have never seen her husband before, and was glad to find that he had
heard from his wife a good deal about the gospel. He asked many questions in reference to
my views of Buddhism, and many ethers touching the divine authority of Christianity, all of
which indicated that he had given the subject
more than a passing thought. I hope what he
has beard this evening will fad its way into his. more than a passing thought. I hope what he has heard this evening will find its way into his

From the New York Baptist Register. Letter fom Rev. J. G. Reed, Baptist Missionary, on his way to India.

At Sea, Monday, January 18.

I have entered upon the duties of a new week and the merciful care of my heavenly Father is still over me. A pleasant breeze is bearing my floating habitation rapidly onward, and I soon hope to take the parting hand with a num-

ber of my brethren and sisters, among whon are my dear friends, brother and sister Day As much as I love them, I do rejoice that the time draws near when we shall each commence time draws near when we shall each commence our labors for the benefit of our degraded fellowmen. Ten of our number will leave for Calcutta probably at some port near the mouth of the river; the remainder, exclusive of the three couple bound to Siam, will proceed to Maulmein. And though I have no letter to cheer the heart of sister Bennett, I hope to interest her, by verbal communications, respecting her parents, children, brothers, sisters, and other relatives.

relatives.

The heat is quite oppressive, though it is pleasant sitting upon deck, under a large awn ing, with such a cool breeze as there is to-day A few days since I burnt my neck almost to blister, though the sun did not shine upon m at all, except through a thick sail, or the awn ing. So we see the ing. So you see the greatest care must be taken to keep in the deepest shade possible while upon deck.

February 3, 1836. We are now within twenty miles of Kedge-ree, where we expect to leave a part of our company. * * * Pray much that we may company. Pray much turn many heathen souls to Christ.

J. C. Reen.

INTELLIGENCE FROM FRANCE.

om the French Correspondent of the New York O. Society of Visitation at Toulouse. The example furnished by Christians of New York and other cities of the United States, in York and other cities of the United States, in establishing stated visits in all the families consenting to receive tracts, begins to find imitators in France. I have in my hands a letter of the venerable pastor of Toulouse, Mr. Chabrand, in which he announces the existence of a society for spiritual and charitable visits to ignorant and destitute families. "We have," says he, "a committee of 18 or 20 persons who engage in visiting, once a week, the many families in our churches who have neither the word of God nor other pious books. The visiters, male or female, on entering a family which expects them, and where also some of the neighbors assemble, never speak of worldly matters, but make immediately a short prayer; then, they read a passage from the word of God, and ascertain by putting questions, that if is rightly read a passage from the word of God, and as-certain by putting questions, that if is rightly understood. Then, they inquire: 1st. whether domestic worship is regularly performed in the family; 2d, whether each member of the family is attentive to public worship; 3d, whether the children are sent to school, and especially to Sunday school; 4th. whether any division or source of trouble exists among them. Lastly, source of trouble exists among them. the visiter asks for the religious tract left at his last visit, and inquires if it has been read; then, he leaves a new one. The men and women, who perform this charitable work, always go two together, according to the precept of our Lord (Luke ix.) Every week, on cept of our Lord (Luke ix.) Every week, on Thursday night, the committee meet for fraternal conference. Each one reports the number of his visits and the good effected. Difficult cases are taken into consideration, and a discussion takes place on the mode of acting most favorable to the progress of the cases.

favorable to the progress of the gospel."

Another letter states that this institution has already produced happy results. Many families, who had been strangers even to the knowlies, who had been strangers even to the knowledge of the truth, begin to feel its power.
Light penetrates into the dark places. Visiters
themselves feel their faith increased, their zeal
strengthened, in these pious labors, and profit
as much, at least, as those among whom they
go, every week, to read the word of the Lord,
This work was very necessary at Toulouse, a
large city, where Popery still preserves a powerful influence. The population there is generally ignorant, superstitious, and prejudiced;
and if we had waited till these poor victims of
error bad come of their own accord to ask for
the Bible, and to hear the messengers of the
Gospel, most of them would probably have remained forever at a distance from the truth.
But the visiters, as soon as they went, succeeded in awakening some of them from their sleep
of death, and inspiring them with the desire of
becoming more acquainted with Christianity.

A letter from Algiers, states that Mr. Roussel
made an excursion of some leagues from Algiers
to a Beith visit to when the state of the truth to the state of the contraction of the con

A letter from Algiers, states that Mr. Roussel made an excursion of some leagues from Algiers to a Polish prince, to whom the French Government had granted a tract of land of 15 to 20 square leagues. In four months this prince collected around him 150 Europeans, and 400 Arab families. He made a friendly alliance with the neighboring tribe, and set about cultivating a large part of his property. This wonderful man, though not fully enlightened, has yet a great respect for the pure and simple gosderiul man, though not fully enlightened, has yet a great respect for the pure and simple gospel. European civilization is, according to him, a false, demoralizing civilization, because it lacks religious principle. Without religion, he says, there is no morality. The purest expression of religious sentiment is Christianity, and among all Christian communions he prefers Protestantism: not that negative Protestantism which consists in doubting of every tantism, which consists in doubting of every thing, and at acking the faith of all; but Cal vinism or Luti eranism with its positive doc-trines founded on the Word of God. After a we reached Ava. The reflection that I have been two years in the capital of a great heathen country, professedly a preacher of the gospel, is to me peculiarly solemn. It appears to me that I have done very little, and that little in a very imperfect manner. "Preach the truth in prince to do what was possible two coulds: Ist. Preach to the European Colonists, the cumber of whom will soon be doubled; 2dly. Keep a weekly school, particularly for Arab children. The polish prince offers a pastor who will come, board, lodging, &c. and 1000 francs a year.

From the Home Missionary.

HOME MISSIONS.

The Board of Home Missions of Western York, at the commencement of the last year, proposed to raise \$16,000 to promote their operations. This effort has been nearly completed.

Nine thousand six hundred dollars have been subscribed in pledges of \$100 and upwards, including a few pledges of \$50, where two individuals have united in subscribing \$100. In this effort we have one subscription of \$1,000—one of \$500—and one of \$200.—The others with the exceptions above mentioned are with the exceptions above mentioned, are pledges of \$100 each. The sum received on this field, is \$10,635 02. Of this sum, \$793 were received from churches receiving aid, and \$1,893, from churches that have been aidand \$1,595, from churches that have been and ed by the agency since its connection with the A. H. M. S. The receipts and aubscriptions, which will be paid within a year, exceed \$15,000. So that Western New York will hereafter sustain one hundred missionaries, in addition to those within its bounds.

The receipts and pledges in this field for the year ending May 1, 1836, are in advance of all preceding

DEATH OF A MISSIONARY.—A recent letter from Missouri informs us of the decease of our Missionary, Rev. John H. Garvin. "He has been quite useful, and is much lamented. A destitute widow and a large family, eight or nine children, mostly females, are thus thrown upon the world. I trust the God of the widow and the fatherless will provide for their wars." and the fatherless will provide for their wants.

TRIALS OF A HOME MISSIONARY. - Since the TRIALS OF A HOME MISSIGNARY.—Since the date of my last communication, I have been able to do but little, except preach on the Sabbath. My beloved companion, who had shared all my cares, has gone; my oldest son, eight years of age, has been strangely afflicted with sickness, fits, and derangement,—others of my children have been sick, help could not be obtained, and at times I have been obliged to act as cook, nurse and physician. I mention this, not to complain, (God forbid I should complain of what he does.) I state it simply to account for the fact that I have not performed more of what HE does.) I state it simply to account for the fact that I have not performed more active service. It is painful to be taken off from my work, but he who is infinitely good and kind has done it, and surely he knows what

THE TIE THAT SINDS THE UNION TOGETHER.

Lust Sabbath a week, I formed a Sabbath
school in Arkansas, and furnished them with
\$15 worth of Sabbath school books, a donation \$15 worth of Sabbath school books, a donation made by a Sunday school in Hallowell, (Maine,) and placed by the American Sunday School Union at my disposal. The East has a deep pocket, but an arm of benevolence that reaches much farther than its bottom—yea, from Hallowell, to a point within five or six miles of the Western limit of Arkansas Territory. There is moral sublimity in this!—Nay, more, there is moral strength! These are long and strong cords to hold together the East and West.

REVIVALS.

REVIVALS,

MICHIGAN. Revival in Lodi, Washtenaw Co.
From Rev. John G. Kanouse.—At a meeting of the Monroe Presbytery, part of the church, residing in the town of Lodi, made application to Presbytery to be set off into a church by themselves. Accordingly, in February, a church was organized in this town, consisting of forty members. Soon after, we commenced a series of meetings in a school house, the most suitable place we have in our bounds. The house is sufficiently large to scattwo hundred nearless comsufficiently large to seat two hundred people com-fortably, and when exceedingly crowded, three hundred. The house was thus crowded, with very little variation, from the second day to the very fittle variation, from the second day to the close of the meeting. The second day was deeply interesting—the church was evidently in agonizing prayer to God for the forgiveness of her own sins, and for regenerating grace for sinners ready to perish. Some hopeful con-versions had taken place weeks previous to this neeting. A good state of feeling was witnessed rom time to time in the church. The third day from time to time in the church. The third day of our meeting, a number of inquiring souls, deeply convicted of sin, and sensible of their ruined state, exciously and tremblingly said, sirs, what must we do? Some young gentlemen, alarmingly hardened in sin, falling down before their. must tee do?
ingly hardened in sin, falling down betore their
parents besought them to pray for them. The
sound of this went abroad like a mighty rushing
wind, that filled the region. The fourth day,
the house was full to overflowing. Some who
the house was full to overflowing. The e anxious the day before, had hoped in with Christ and found peace. Dumber of the anxious was greatly increased, Zion did not hold her peace "until the Spirit was poured out from on high, until the wilderness became a fruitful field." From day to day, the number of the auxious, and the number of conversions increased, until the entire assembly was either deeply anxious, or had submitted to Christ. It was one of submitted to Christ. It was one of the most powerful meetings I ever witnessed, a meeting never to be forgotten by me or this people. We suppose about 50 hepefully submitted to be saved on the terms of the Gospel. At our last communion, 30 were received on examination. At the previous communion, eight were received on examination, and 38 were added by letter. This little church a recently assuring the chiral production of the communication of the communication of the church as recently assuring the chiral power of the communication of the chiral power of the church as recently assuring the chiral power of the church as recently assured to the chiral power of This little church, so recently organized in thi town, embraces in her communion, 108. When I came here first, two years since, souls. When I came nere first, two years since, we had, so far as I knew, only three families in this interesting town belonging in whole or in part to our church. Some additions have been made to the old church, although we have there nothing of so interesting a nature. They are more dependent, having a less commodious house in which to worship. Their prospects begin to be more flattering.

house in which to worship. Their prospects begin to be more flattering.

Until the opening spring has called the husbandman away to the woods, the field, his plough and flock, I have preached generally every day in the week, and three times on the Sabbath. I have felt sometimes as if my strength was renewed even when laboring, and sweating in the dead of winter. To see souls sweating in the dead of winter. sweating in the dead of winter. To see souls anxiously inquiring the way to Zion, and others just beginning to lisp the praises of Johovah, is enough to make me not count mine own life dear, so that God may be honored.

[Home Missionary.

PENNSYLVANIA. From Rev. Ira Smith, Nicho-is, N. Y. Revival in Pike, Bradford Co., Pa. —After closing my year, I weat into Pike town-ship, Bradford county, Pa., to spend a Subbath with a destitute congregation. The interest was such on the Sabbath, that I thought it my duty to continue with them a few weeks, and I spent five Sabbaths there. The Lord was with spent nve Sabbaths there. The Lord was with us; the church was quickened; difficulties that had long separated brethren, were put away by confession and mutual forgiveness; stumbling blocks were removed, and the way of the Lord prepared. The Spirit of the Lord descended upon the impenitent, and numbers were led to inquire, "what shall I do to be saved?" Conviction of sin appeared to be deep and purgent. ion of sin appeared to be deep and pungent. Twenty or more indulged hope in Christ, and laid down their weapons of rebellion at the Saviour's feet. Six family altars were erected during the progress of the work. Among the during the progress of the work. Among the converts were to be seen the Sabbath School scholar, the youth, and the man of gray hairs. The church had been for some time destitute of a pastor, and without preaching, but I think the way is now prepared for the permanent progress of the permanent of a pastor, and without preaching the permanent of a pastor, and the permanent progress of the permanent progress nister as soon as they can

New York. From Rev. Gardner Hayden, Brunswick, Rensselaer Co., N. Y .- In the month of April, the church had religious meetings four days successively, in which time and twenty-five or thirty since, twenty-five or thirty were led to express a hope in the mercy of God. And although the number is not large, the subjects are of an interesting character, nearly half of them being heads of families. The work has been very happy in its influence, so far as I can judge, both with respect to the church and society, though it has not extended beyond the limits of the society, except in the case of two or three individuals. The agency of the Holy Spirit has been so manifest, that all have been constrained to acknowledge it to be the mighty power of God. Ten now stand prepared for admission to the church, and others are expected to come forward soon. pected to come forward soon .- Ib.

An Interesting Communion.—The Rev. F. Bartlett in a letter dated near Rushville, Fair-field Co. Ohio, June 7th, status that the church under his pastoral care had just closed another under his pastoral care had just closed another interesting communion season. "Seven (he says) were added to our number on this occasion; Christians appeared to be much refreshed by the presence of the Lord during the meeting. Brother Cable assisted me, and I trust his labors were not in vain. Some here appear to feel that it is time to seek the Lord,"

God has greatly blessed this church during the last three or four years. In this time more than two hundred persons (if we mistake not) have been added to it.—The work of grace unlike many transient excitements of our times, has been solemn and permanent. Hopeful

has been solemn and permanent. Hopeful has been solemn and permanent. Hopeful cases of conversion, more or less numerous, have been witnessed every quarter during Mr. B.'s ministry in that congregation. And from these, one accession after another has been made to the church at almost every communion season for more than three years [So. Rel. Tel.

The Pilgrim's Progress, Rise and Progress, and Call to the Unconverted have been printed (at Calcutta) in Bengalee, at the expense of the London Religious Tract Society.

One thousand copies of the Pilgrim's Progress have also been published in Dutch by the South African Tract and Book Society at Cape Town.
The Call, and Life of Newton, have been

The Call, and Life of Newton, have been published in French at Toulouse.

The Tract Society at Barmen have published No. 195, The Great Question Answered; No. 203, On Early Religious Education; No. 205, Scripture verse for every day in the year; No. 206, Doctrines and Duties, in the language of the Bible.

The London Tract Society have reprinted the Tract, Last Days of Dr. Payson.

BOSTON RECORDER. Friday, July 15, 1836.

A. B. C. F. M.

and legacies received from June 11th, to July 10th, \$19,423,50. Total of donations and legacies received from Sept. 1st to July 10th, \$165,

JUSTICE.

The Boston Recorder, in the account of the forma-tion of the American and Foreign Bible Society, asks
—"Does not justice require that the name of this So-ciety be amended so that the word Baptist shall be a part of it?"

part of it?"

It is very possible that convenience might be promoted by such an alteration; but we question whether justice can demand it. We have copied the question, however, chiefly for the purpose of remarking with what an ill grace this suggestion comes from the Editor of the Recorder, a Congregationalist of New England,—one of a class who are noted for employing broad titles for their Societies without their denominational cognomen. So far as we are concerned, indeed, we engage to answer his question in the affirmative, when the American Bible Society shall make "Pedopotist" a part of its name, and when the Massachuwhen the American Bible Society shall make "Pedo-boptist" a part of its name, and when the Massachu-setts Pastoral Association, all the Associations of Con-gregational Ministers in Massachusetts and elsewhere, and many other bodies composed exclusively of the same sect, shall make "Congregationalist" a part of their numes—not only in fact, but also generally in their publications.

It is true that it would lengthen their titles, some o them especially, as the American Congregational Pres-byterian and Reformed Dutch Board of Commission-ers for Foreign Missions, the American Congregational Fresbyterian and Reformed Dutch Home Missionary Society, &c.—and to diminish the inconvenience, would be satisfied if they would employ the more

would be satisfied if they would employ the more gen-eral term, Pedob pist.

Until Congregationalists shall reform themselves in this behalf, and it may require a revision of titles in nearly all their Societies, including, in most cases, even the names of their churches, we hope that, for ican and Foreign Bible Society, though as should neglect to "amend its name so that the Baptist shall be a part of it."—Am. Baptist.

We notice these remarks, not for the sake of having the last word, but because a principle is involved; principle, too, which needs to be understood, better han the course pursued by some men will permit.

The societies alluded to, to which "broad titles are given, are not "denominational;" or if so in any sense, are not made so by us. Take the American Fducation Society, for example. This is said, in another article in this paper, copied from the Christian Watchman, to belong to the Presbyterian and Congregationalists. It does not belong to them by its constitution, nor by the wishes of its members. Baptists can belong to it, without any sacrifice of their principles. They can attach themselves to it when they please, and be Baptist, still, as entirely and as zealous ly as ever; and then it will be a Baptist Society, as much as it is now Congregational. It is strictly "American" in its character; and if any really Christian denomination has no part in it, it is their own fault. or their own merit, as the case may be.

So of the American Bible Society, even in the ve natter which has made all this trouble. The Society does not require its members to adapt or promote any views which they do not hold. A man may jo it, and enjoy all the privileges of membership, without saying, or doing any thing that implies, that sprinkling baptism, or that infants should ever be baptized It does not require that, in the translations which it circulates, the word baptizo should be rendered prinkle, or pour. It does not require assent in way, to any proposition which Pedobaptists hold and Baptists do not. It cannot, therefore, be called a Pedobaptist Society, without a violation of truth. Its 'title " is no more "broad " than its character

The Society lately formed by the Baptists has not the same right to a "broad title." It requires assent to a doctrine which none but Baptists hold. Those who are not Baptists cannot join it, without promoting what they do not believe to be true. Whoever joins it, must assist in circulating the doctrine, that nothing but Baptism is immersion. "Justice" to the public, as we think, requires that the public should be fairly warned of this fact, by the very title of the Society.

What temptation had the framers of this Society, to omit the word "Baptist" in its name? From advantage, for which the "American and Foreign Bible Society " may hope, would the " American Baptist Bible Society" be excluded? We can think of but one. It would stand a better chance to receive donations from those, who do not hold Baptist doctrines We do not assert that this was the motive for choos ing the one name rather than the other; but we do assert, that whatever pecuniary advantage shall be gain-

On the same principles, we might go on to justify the "broad titles" laid to our charge, in almost, if not quite, every instance alleged. Our institutions are ours, only because men of sectarian principle keep away from them for sectarian purposes. But that, we trust, will not induce us to change the nature of our institutions and make them sectarian, or to give them names which do not truly express their nature At one time, there was a vigorous effort to make

the American Temperance Society sectarian, by persunding all but Congregationalists to keep away from it. Had that attempt been successful, the society would have no more deserved a sectarian name, that it now does. The nature of the Society would still have been the same, and the same "broad title" would have been the only one which could truly express its character.

Our fault in this matter, if it be a fault, is not that we give "broad titles" to sectarian Societies, but that we make, or assist in making, societies which are not sectarian.

AGENTS AND EVANGELISTS.

In speaking of the late resolutions of the General Association of Connecticut, which has been adopt ed also by the General Association of this State, the N. Y. Evangelist has the following

REMARKS. A distinction is to be taken between the above resolutions as they may be explained, and the same resolutions as they will be applied. It is to be regretted that there should be so many apparently studied ambiguities to furnish occasion for this distinction. If the General Association think it wrong that a minister whose labors have been found peculiarly useful in promoting revivals, should be employed by the churches to devote his time for a period longer or shorter, as the case may be, in that service, why did they not say so? Why speak of "an order" of men, thus employed, as if they were any thing but ministers, licensed or ordained; often are pastors dismissed from churches on purpose to be thus engaged. Again, if the General Association mean to say that they will censure the admission to any pulpit, of an Anti-Slavery agent, or a Moral Reform agant, or a Common school, or a Temperance, or a Peace agent, or any other agent, until his object has obtained the approbation of the General Association, why not say so? Again, if by requising "the advice and censent of pastors and ster whose labors have been found per agent, until his object has obtained the approbation of the General Association, why not say so? Again, if by requiring "the advice and censent of pastors and regular occlesiastical bodies," they wish to say that it is not competent for the pastor alone to decide who shall occupy his pulpit, we must beg leave to dissent from them. We would like to be informed when the

temperance referm would have commenced in Connecticut, had it waited for the consent of these "regular ecclesiastical bodies?" And finally, who is to tall us how many things are "referred to" in the resolutions, but not specified? The doctrine of intention would admit of a very large construction here, almost equal to my lord Coke's, &c.

So, Mr. Leavitt does not seem to be exactly pleased with said resolutions. We think, however, that much may be said to remove the specified grounds of his displeasedness. Probably, the resolutions "will be applied" in their plain and obvious sense, and not according to some explanation which may be forced upon them. The "ambiguities" should fill Mr. Leavit with pleasure, instead of regret; as they evidently arise from a dislike of "too much regulation." In respect to agents, the object was, to secure to pastors the free exercise of their rights, and not to whip them into a specified course of action, as said agents and the societies which send them seem disposed to do It was therefore proper to leave the question, whether a certain agent shall be admitted to a certain pulpit, to be decided by the pastor, to whom that pulpit belongs. They maintain, that it is "competent for the pasto alone to decide who shall occupy his pulpit;" and that he ought not to be embarrassed in the exercise of his right, either by the Gen. Association, or by said societies or their agents.

As to Evangelista -- " pastors dismissed from churchon purpose to be thus employed," clearly belong that "order of men." If there are any doubtful haracters, each pastor must judge for himself, wheth er they are "such" as are "referred to."
"Union is strength." 'The visible union of those

who dislike "the innovations referred to," will doubtless render it more difficult to push those innovations into churches, by getting up excitements of some of the members against their pas.tors, or into Colleges, by stirring up the students against the officers; more difficult to break down the clergy in detail, by getting up an excitement against one of them at a time. An attack upon one will now be considered as an attack upon the whole; and the person attacked will now feel that he is not left to stand the shock unaided He will know that his brethren are with him, and will rely upon their influence to sustain him. These resoutions, too, show that the system of agitation and marchy has become odious, and is going down. Steady, perpetual effort is demanded by "the spirit of the age" that is now coming. Mr. Leavitt must nake haste, or its "top wave" will go off and leave him "fifty years behind."

NEWCOMB'S SCRIPTURE QUESTIONS. We are glad the Mass. Sabbath School Society have ublished this little volume, and for such reasons as

1. It has been prepared by a remarkably successful writer of books for children and youth. The popularity and wide circulation of previous volumes, is strong testimony of his skill in this most important field of Christian enterprise.

2. But a far more important reason is found in the adaptedness of this book to promote earnest study and deep thought upon the Word of God. There is far too little of this among all classes of the readers of the Scriptures. Some of the valuable metals lie on or near the surface of the earth and may be easily obtained, but the most precious must be dug deep for and diligently, or never obtained. Some precious gems of tant Christian attainments have been entirely divine truth lis upon the very surface of the sacred valued. So enjoyment in religion may be so produced to the sacred valued. pages, and he that runs may gather them. But he who would gather the largest store of those most valuable must go beneath the surface. The human mind was nade to think, and on earnest and well directed thought depends its progress in any kind of knowledge. Especially, is this true, in reference to deep, clear and correct views of divine truth. Mr. Newcomb's book is designed to excite thought and induce earnest study. Indeed it cannot be used without. We would notify therefore that class of persons who are inveterately opposed to thinking; who had rather skim the surface than dig for precious ore; who had rather eat the rind than be at the trouble of cracking the nut; who are terested in only hasty, crude and superficial views of divine truth, we notify such that this book will not precisely meet their case.

3. The honest fidelity of this volume in regard to doctrines strongly recommends it. It comes forward moral state of his soul and he will not want for with the whole counsel of God without reserve. It purest and noblest pleasures of the rational and was not written for the whole Christian world, in that spirit of compromise in which some Sabbath School books are written, by which acceptance is sought by the sacrifice of distinguishing peculiarities.

There is not as most certainly there ought not to be any of the spirit of compromise about it. The doc- his duty even if unbroken gloom covers him till trine of the covenant with Abraham and the perpetuity of its seal and blessings to believers and their offspring throughout all generations, the doctrines of the stitute the ordinary drapery of the horizon. Let the electing mercy of God, of the saint's perseverance, disciple do his whole duty and do it because he less &c. are presented as we think the Scriptures present it as the will of his Father in heaven; let them. They are held up before the mind as being because it is right, and not simply in pursuit of happy what indeed they are, portions of God's revealed truth. We like this kind of honesty. We believe also that this work will meet an exigen-

cy which we rejoice to see beginning to exist in the church, viz. a thirst for doctrinal instruction. The preceptive part of Christianity may not have been any where too earnestly enforced, but it certainly has too frequently covered too much ground. Great principles, themselves the only foundation of the most powerful and efficient practical appeals, have not been so erful and efficient practical appeals, have not been so any post of honor or emolument by their carefully studied, and so frequently and clearly exhibited as they ought to have been. Exhortations to evil. And let them also show special favor duty have not been placed with aufficient care upon their proper basis, the great and precious doctrines of the Word of God. These constitute a position from which we can most powerfully and most successfully assail the conscience and heart. Assaults made fro any other position will exert but a superficial influence. Nay, appeals which leave out of sight the great doctrines of revelation will fail, like the shot of halfcharged artillery, of reaching the desired point. There may be sound, but there cannot be deep and durable enect. There may be excitement, but there cannot be a strong and salutary movement of the heart. And penalty of the law.—Charleston Observer. for the simple reason it is not reached. The child's rrow may be sent against it, but not the launched avelin of the man of strength. Hence there may be, there must be, unsound conversions. The church has suffered and is now suffering sorely

om this source. The superstructure has been rising in the dangerous predicament of a great deficiency of solid and durable materials in its frame work. We not among us enough of moral principle, or e regard the doctrines of the Bible as these materials and, manners, or of both united, to keep us from no man, without them, can build up, in durable beauty and solid strength, the temple of the Lord.

We hail therefore every judicious attempt to direct enforce it upon others; and besides, we the youthful or mature mind to the study of the great enough to abuse each other in ways for which the loctrines of the Bible as an attempt to lay fast and has provided no redress. All the motives draw irm the foundations of Zion. And we cordinily re- these sources being insufficient to secure to mmend the questions on Romans as one of these treatment from each other, we must add, the fest udicious efforts. And we most fully believe this vel- duel. We must have a "law of honor," me will do much to promote the cause of doctrinal quires us to treat each other decently or be shot instruction in the churches. In this connection we are glad to notice the fact which appears in the last who violates it, or refuses to enforce it, so und report, that there are not less than 14,000 of the | ble, that he cannot live among us." holars in Congregational Sabbath Schools in the State,

tion books will not answer for this class of students. They need something of a higher ter. And they find it in the book before these 14,000 minds under such a course of s instruction as this book demands and enfe service has been rendered to the cause of Ch

At the same, time it should be remarked, that, tion of the questions are adapted to scholars of age and attainments, there being a marked d between the higher and lower order of that either class may be used according to the ma of the scholars and the discretion of the teacher. W. refer the reader, also, to an article on this subse our first page, from the Sabbath School Visiter for

RELIGIOUS ENJOYMENT.

About this there are some mistakes which cting. One of these is the pre-eminence often given to it as essential to piety and as of it. The language of some indicates, that he in religion is, in their view, almost the only of the existence of religious principle. They all questions respecting character into one or the of these positions; they do, or they do themselves. And the description and the nany employ as designating conversion is, As a consequence meny purous oyment as the grand object, and seem to f ng has been gained if they are destitute of it, and the soul must almost necessarily be an outcast net happy in religion.

We think there is a serious error here. We do no ind religious character spoken of in the Seri if enjoyment was its chief characteristic. Well ndeed abundantly asserted that piety is the dation of all solid happiness; that reconciliation God and the cordial performance of his will are son of the most pure and noble satisfaction, and men called upon to "rejoice in the Lord" and to "glad in the God of their salvation." But it is the substance of piety; it is not the "mark of the prize of our high calling." It is put down men but only as one, of the evidences of man's accepts with his Maker. There are many other facts of equ mportance which must exist in one's character ony of conversion. In a special enumeration such testimonies we find this arrangement. 'Thefa of the spirit is love, joy, peace, long suffering, gentle ness, goodness, faith, &c." Here joy has no peeminence. It ought not to have, in our estimation religious character.

danger all the other Christian graces. No man can make any one a chief indication of the soul's safer without a certain undervaluation of others. Not to any one be chiefly cultivated without its being nade. insensibly perhaps, a substitute for some other and perhaps all the rest. We are familiar with os where zeal for example, has devoured, like the las kind of Pharach's dream, other and equally impen graces. Meekness, patience, gentleness and humi have been trodden under foot by its unnatural pr dominance. So benevolent action has som exalted to such supremacy that, resistance of ten as greatly to injure the harmony of Christian chi

Religious enjoyment is to be regarded as the priate result and not sought as the great end gion. It is not to be held up as the great object Christian's pursuit, or as a grand and decisi Christian character. It is not the object of de its consequence. It is to be sought only as a m and usual result of the soul's cheerful and faithf pliance with the will of God. The question every disciple therefore should not be, "how be happy;" but, "how shall I be and do that is right in the sight of God." Let him follo the great objects of his creation and redemption high purpose of his soul, leaving the question ess to take care of itself. Let the interes of his heart, and the stedfast aim of his life he to ris fy God his Saviour in all duty. Let such bet moral state of his soul and he will not want for

But if, even in the most conscientious fidelity, may not possess the spiritual joy he would desire. has no right on that account, to conclude that he has received the grace of God in vain. Nor has he a right to murmur or despond. His business close of his pilgrimage. But he need not fear the Clouds may for a season occupy, but they de not ness, and there will be days of gladness in his mo history far out numbering those of sadness.

DUELLING. But where is the remedy for this evil? We can

none, except in the far greater prevalence of Chush principles. Let the duellist be taught to feel that is henceforth to be regarded as a murderer, by is henceforth to be regarded as a mit Christians—to be treated by them as a ociety avoided as that of a murderer know that he is never to have their suffir have under strong temptations, resist public sentiment which would have field; let it be distinctly seen that fortitude of those who can resist p the forbearance of those who can and this will contribute something resting the evil. But should it still nown only to the circle where it origi who are covetous of fame; and if they die or live tell not the deed which they wish to p

Let oblivion cover their names and their a if they must have netoriety, let it be the not

There is much truth in this; but we suspect the custom of duelling has its foundation in som deeper than can be reached in this manner. think it will be found, that the custom can exist, where the state of manners and morals is such law is an insufficient protection. By upholding custom, men virtually say to each other: -"The and insulting each other. We have not sufficient spect for law, to regulate our own conduct by it, And we must enforce this law, by making the

Such, if we judge aright from a careful study of the

allenges that have been p nces that have preceded and emarks of those who favor the English of the duellist's " law disposed to grant, that they are state of morals and manners amo ssibly were they not restrain hey would abuse each other sha nower of endurance which suc desperation, revenge and private, fill the land with blood. Very po is, the people among whom it that the sum total of their behav worse without it; and the conables them to distinguish, to the ciences as such men have,

July 15, 1866.

duel and ordinary murder.

If this view of the subject is prevented, only by converting prevails, into men who will to ad decently on principle. Whe akes place, the fear of a challeng ne, will not be needed to keep ustom will fall into disuse.

It would be a great mistake

ople as we have described wo force any laws for the defence of Botany Bay was settled whole ported from Great Britain for felo when formed into a community necessity of law, and many ul magistrates. On the same p ws, corresponding with the cha nts, growing out of the state of nd adapted to promote the ob ve in view, are established, oh hell. New duellists, includ ellists in theory or in feeling, lves. They have a communi nt of their own. It is perfect ould have laws of their own, in apted to the state of society an

REQUEST OF AN ABOLI The Rev. Edward R. Tyler w dismissed. Edward R. 1 yeer w dismissed from the pastoral care church in this state, and has acce, of agent of the American Anti-Sl ented the following request. The Rev. Edward Tyler reque

peneral Association to discuss the rithin the bounds of the body, wer the pastors of the churches ang as he shall do nothing, dir air the standing and influence apair the standing and influence sy, and say nothing to question the and moral courage of those brethre im in regard to principles or meas.

After some discussion, in the ras objected by several members of the thing of the district assondividual churches, and not to the amount of the course of the district assondividual churches, and not to the course of the cours n. Mr. Tyler withdrew his requ This is from a report of the do ation of Connecticut, in the N. Y hat reputation the agents of the y will "impair the standing an ed ministry," by attacking the

begins to be an obstacle to at, at least, was desirous to es e, by pledging himself to abstain vs, too, a willingness, in on do better in time to come, than sed to have done in times pas nen will look at their proce them all the credit which their

PANEGYRIC.—The New York irer styles the Anti-Slavery Official in Nassau-street, and the office the Society, 'that abominable bahs 'hard language' is altogether to see, to excite any emotion of disapasitive breasts of the editors of the le, Boston Recorder, and Christiaen as Arthur Tappan, William pith, may be stigmatized as ruffians ncy; but they instantly become in ment, whenever they hear the re or, the oppressors of the weak and

This article appeared as eriginal Liberator of June 25. It appears as original and editorial in anoth y, which does not profess to be edit We have compared the two find them the same, word for wo pen of Mr. Garrison, or of some een formed under his influence. We do not feel bound to notice ave never seen the object ted, in the Courier and Enquirer; any sufficient evidence, that th fairly quoted. We dare not co or of the Courier and Enquirer, ony, lest we should do him injur

MS OF INTELLIGENCE RESP

The emigrants for Liberia who left No hty in number, have been comforta and eligible settlement called Mars ef Justice of the U.S. This settl nty miles from Monrovia, and pos tages in salubrity and in other re m its situation, the constant sea breeze, and is separated by se of water, for a distance of the swamp or marsh in the general

Agriculture is rapidly advancing at Monists are beginning to see their folly ir fersile soil. Should the spirit of for five years as during the year ections raised in the colony will ge quantities.

ne of the colonists has six thousand farm, and besides raising cassada, & quantities of potatoes as to reduce tet fifty per cent since the last crop. The external attention, says Gov. n, is as good as in New England. mber of the church to every eight lony. A poor Baptist church raised numbered dollars to send the Gospel interior. The Sabbath is a day of it is not described. the interior. The Sabbath is a day of a tris not descerated by amusement by have a fine bay spread out before it is, Mr. P. said he had never seen a sat the Sabbath. The native Africans do lony on the Sabbath—and the traders for do not come in on that day. The tetrighouses in Monrovin, three of was. In all the other settlements there worship—and in some of them there is The Colonists are temperate. Mr. P. ty musters there, and he never saw an or a fight. There are but three profits in the Colony—and they learned in the United States. There is but that is not licensed to sell ardent spirits of the same of the colonism.

that is not licensed to sell ardent spirits

July 15, 1886.

duel and ordinary murder.

om will fall into disuse.

hey would abuse each other shamefully-beyond any power of endurance which such men possess; and

desperation, revenge and private assassination would fill the land with blood. Very possibly bad as duelling

is, the people among whom it prevails are so bad, that the sum total of their behavior would be much

worse without it; and the consciousness of this fact

enables them to distinguish, to the satisfaction of such

sciences as such men have, between killing in a

If this view of the subject is correct, duelling car be prevented, only by converting those among whom it prevails, into men who will treat each other justly

decently on principle. When this transformati

takes place, the fear of a challenge, or of having to give ne, will not be needed to keep men in order, and the

It would be a great mistake to suppose that such eople as we have described would not adopt and en-

e any laws for the defence of their own comfort.

Botany Bay was settled wholly by convicts, transported from Great Britain for felony. These convicts when formed into a community by themselves, felt

the necessity of law, and many of them became faith-

ful magistrates. On the same principle, it is supposed haws, corresponding with the character of the inhab-

tants, growing out of the state of society among them,

and adapted to promote the objects which they all

ave in view, are established, observed and enforced

hell. New duellists, including all such as are uellists in theory or in feeling, form a caste by them-

elves. They have a community and a public senti-

nent of their own. It is perfectly natural that they

hould have laws of their own, in their minds at least

REQUEST OF AN ABOLITION AGENT.

The Rev. Edward R. Tyler who has recently been samissed from the pastoral care of a Congregationa turch in this state, and has accepted the appointment agent of the American Anti-Slavery Society, pre

nted the following request.

The Rev. Edward Tyler requests permission of the

and say nothing to question the wisdom, integrity, moral courage of those brethren who differ from

differ from them. It shows, too, that this reputa-

, by pledging himself to abstain from the offence too, a willingness, in one of them at least,

do better in time to come, than some of them are

posed to have done in times past. We hope that

them all the credit which their conduct shall de-

PANEGYRIC.-The New York Courier and Er

en will look at their proceedings candidly, and

styles the Anti-Slavery Office 'the murder-Nassau-street, and the officers and members

Society, 'that abominable band of ruffians.

to Society, 'that abominable band of ruftans.'

' hard language' is altogether too soft, we supto excite any emotion of disapprobation in the
sitive breasts of the editors of the Vermont ChronBoston Recorder, and Christian Mirror. Such
as Arthur Tappan, William Jay, and Gerrit
th, may be stigmatized as ruffians and murderers,
these editors not be ruffled at all in their complations and the stigmatized as sufficients and was a stigmant and the stigmant and

is but they instantly become indignant and vent, whenever they hear the robbers of God's the oppressors of the weak and defenceless, the kers in slaves and souls of men, called by their

e Liberator of June 25. It appeared again, June b, as original and editorial in another paper in this

. We have compared the two copies carefully, find them the same, word for word, letter for let-

er, point for point. The style shows it to be from

been formed under his influence.

ditor of th

e quantities.

pen of Mr. Garrison, or of some one whose style

have never seen the objectionable language here

oted, in the Courier and Enquirer; nor have we yet

fairly quoted. We dare not condemn even the

Courier and Enquirer, without better

en any sufficient evidence, that the language has

TEMS OF INTELLIGENCE RESPECTING LI-

The emigrants for Liberia who left Norfolk in March,

w and eligible settlement called Marshall, after the

Chief Justice of the U. S. This settlement is about

ntages in calubrity and in other respects.

enty miles from Monrovia, and possesses peculiar

om its situation, the constant benefit of the

e sea breeze, and is separated by a considerable use of water, for a distance of three miles from

swamp or marsh in the general range of land

Agriculture is rapidly advancing at Monrovia. The

are beginning to see their folly in neglecting fertile soil. Should the spirit of agriculture go

for five years as during the year past, tropical

ne of the colonists has six thousand corn hills or

arm, and besides raising cassada, &c. has raised

quantities of potatoes as to reduce the price in

external attention, says Gov. Penny to reli-s as good as in New England. There is one er of the church to every eight persons in the A poor Baptist church raised from three to andred dollars to send the Gospel to the natives

d dollars to send the Gospel to the natives or. The Sabbath is a day of great still-

t fifty per cent since the last crop.

ons raised in the colony will be exported in

ighty in number, have been comfortably located at a

mony, lest we should do him injustice.

h does not profess to be edited by Mr. Gar-

dapted to the state of society among themselves.

are adapted to scholar and lower order of question to an article on this subject, on the Sabbath School Visiter for the

atial to piety and as eviden description and the only one et, and seem to feel that they are destitute of it, and the essarily be an outcast if it be

spoken of in the Scriptures or of characteristic. We fad i ted that piety is the only four rmance of his will are sou e in the Lord" and to be ir salvation." But it is evidences of man's acceptant In a special enumerati , peace, long suffering, gentle-Here joy has no pre

tian graces. Ne man can tion of others. Nor c We are familiar with case foot by its unnatural pr up as the great object of a God. The question with hall I be and do that which God." Let him follow on tion and redemption as the aving the question of hapall duty. Let such be the

cientious fidelity, be in vain. Nor has be any But he need not fear this. cupy, but they do not conof the borizon. Let the Father in heaven; let him do it not simply in pursuit of happidays of gladness in his moral ng those of sadness.

ELLING. edy for this evil? We can see reater prevalence of Christan ellist be taught to feel that he agarded as a murderer, by all d by them as a murderer—his a murderer; and let him have their suffrages, or enjoy venting the recurrence of the special favor to these w new special favor to these whe actions, resisted the carrest would have driven them to he seen that they admire the action of the carrest police entiment, and a who can forgive an iojury; something more towards should it still continue, but it he where it originated. (we find the expectations of these and if they die or if they lich they wish to preching a names and their action of the carrest properties.) who ignominausly

this; but we suspect that as its foundation in son ed in this manner nt the oustom can exist, only ers and morals is such to each other:-" There is moral principle, or of good We have not sufficient reour own conduct by it, or is and besides, we are led in ways for which the law All the metives drawn from officient to secure to us good we must add, the fear of a law of honor," which reer decently or be shot st. law, by making the man enforce it, so uncomfo

t from a careful sendy of the

challenges that have been published, the corresponences that have preceded and followed them, and the emarks of those who favor the custom, is the plain English of the duellist's "law of honor." We are posed to grant, that they are the best judges of the state of morals and manners among themselves. Very possibly were they not restrained by the fear of duels,

In the limits of the colony are 400 villages, where schools, of 100 to 150 scholars, could at once be established, were the means at hand. Such a mass of young mind, thirsting for knowledge, we do not believe, can be found in the whole dreary length and breadth of heathenism, as presents itself at this moment, in Liberia and its vicinity.

The fact that Africa contains 50,000,000 of people sunk to a depth of degradation which it is impossible for us, in this country, to conceive, demands the careful and candid attention of all the humane. Colonization opens a wide door of hope to these many millions, whatever may be thought of its influence upon slavery in the United States.

TEMPERANCE CONVENTION AT SARATOGA

SPRINGS, AUGUST FOURTH. We notice this again for the purpose of keeping before the public mind, and to employ the influence such a notice as this can have in interesting the com-munity in this great object. We repeat the appeal of the Temperance Recorder "that those who read, should tell those who do not read, and that living temperance societies should send calls to the dead ones, so that delegates from all quarters may be in at-

This is the second National Convention in relation to the cause of Temperance, and we cannot but be-lieve that, in view of various favorable circumstances, not necessary to mention now, there will be a meeting

not necessary to mention now, there will be a meeting of great interest and usefulness.

It should not be forgotten that a Convention was held in Saratoga, in Oct. 1777, very numerously attended to decide a very important national question. There were more than 5000 delegates from England, several thousand from Germany, and a still larger number from the various surrounding provinces. The Convention was in session several days-the debates were fierce, some of them terrible, as they were carried os by artillery and small arms. The Convention broke up however by an entire surrender, on the part of the whole foreign delegation, if not of their opinions, at least of their persons, into the hands of the American part of the Convention. This result of the discussion was most propitious to the great interests of

The object of the present proposed Saratoga Convention is not less important than that of 1777. We trust, however, that none of the fierce passions of former days will be in a blaze on this occasion. Still we hope every delegate will go armed, and we care not how well tempered, keen and powerful the moral and The Kev. Edward Tyler requests permission of the meral Association to discuss the question of slavery thin the bounds of the body, wherever and when-er the pastors of the churches give their consent, so gas he shall do nothing, directly or indirectly, to pair the standing and influence of the stated minisintellectual weapons are, provided there is special care about temper on the part of the combatants.

FAREWELL MISSIONARY MEETING.

FAREWELL MISSIONARY MEETING.

A public meeting was held at Bromfield Street Chapel on Sabbath evening, with reference to the departure of the mission family now in the city, for the Oregon Territory. Hon. E. Mudge presided. The meeting was opened by the singing of the anthem, "Hark the song of Jubilee," and by a prayer from the Rev. Dr. Bangs.

Addresses were delivered by the Rev. Messrs. Winslow, Hague, Bangs, and by Dr. White, one of the missionaries. These were all extremely interesting, and eloquent, and had we space, it would afford us great pleasure to present a full report of them.

The singing was of a high character. We are sure it gave universal satisfaction. d moral courage of mose breuten who dimer from min regard to principles or measures. After some discussion, in the course of which it as objected by several members that this was a mat-rith the belonged to the district associations and to the dividual churches, and not to the General Associa-ton, Mr. Tyler withdrew his request. This is from a report of the doings of the General As-ciation of Connecticut, in the N. Y. Observer. It shows hat reputation the agents of the Anti-slavery Society

are acquired. There is a fear, to some extent, that hey will "impair the standing and influence of the ated ministry," by attacking the characters of those it gave universal satisfaction.

The house was thronged to overflowing. Hundreds went away who could not obtain seats.

The collection amounted to \$106 96, and a gold ring.—Zion's Herald. begins to be an obstacle to their success. One nt, at least, was desirous to escape from its influ-

The names of the above mentioned mission

Dr. White, wife and two children, of New York; Mr. Bears, wife and three children, of Connecticut; Mr. Wilson, of New Bedford; Miss Pitman, of New York city; Miss Johnson, of Maine, and Miss Down-

ing of Lynn. MISSIONARIES TO GREECE. Rev. Messrs. Benjamin and Ladd, with their wives

now in this city, are expecting to sail during the present week for the Mediterranean in the ship Sea Eagle Mr. Benjamtn will be located at Athens or Argos, in Greece, as Mr. Ladd will be united with Mr. Pense who has recently explored the Island of Cyprus in a mission upon that Island.

TEMPERANCE PRIZE ESSAYS, by Drs. Mussey and Lindsley .- This excellent work is for sale at Jordon's, 121 Washington street, at reduced prices. Of its history and merits, our readers have long since

POETIC SCRIPTURE SEETCHES BY "ROY."-The lovers of good poetry, are familiar with various articles which have appeared in years past over the above mentioned signature. They had an extensive circulation, by the various papers of the day, as they appeared, and were also inserted in various volumes published by the author. These volumes are now out of print, and as we understand they will not be republished, we are glad to learn the Scriptural sketches will be inserted in successive numbers in the bad language in the political papers. And moreover, Youth's Companion. The series will commence next week, with "The Sacrifice of Abraham."

GENERAL ASSOCIATION, N. H .- We are requested to state, that the General Association of New-Hampshire will be holden at Exeter, on the last Tues day in August. The day has been changed to avoid interfering with other public meetings.

DARTMOUTH COLLEGE .- The Annual Com nent is to be on the last Wednesday in July, and not, as formerly, in August.

THEOLOGICAL SEMINARY, ANDOVER, July 6 1836.—The vacation in the Andover, is to be seven weeks from the Anniversa which takes place on the first Wednesday in Se

Newspapers friendly to Colleges and Seminaricare requested to publish the above notice. LEONARD WOODS.

Theological Seminary is being established in the State of Illinois, by the agency of Dr. Blackburn, to be located at Carlinville, on the rout of the Rail Road from Alton to Springfield, 35 miles from Alton. Some funds have been procured for it by investments in lands in that State, but more are still required to earry it into operation. In addition to other expenses, a chapel and a library are indispensable. The attention of the Christian public is respectfully invited to this benevolent object in the "far West." As being in a State not only very important from its rapid growth, but also frem its geographical position in relation to the southern portion of the union; as being, the most westward of the free States, and thus having facilities by a pious and well educated ministry to diffuse the principles of the gospel, widely through a part of the country where the effects of Slavery and of a foreign population will require much of the principles of our boly retigion.

[Communicated.

A premium of \$200 has been offered for the best THEOLOGICAL SEMINARY IN ILLINOIS.-A

A premium of \$200 has been offered for the best Tract on the evils of dissentions in the churches and the best means of their removal. Committee of award, Rev. Messrs. Skinner, Spencer, and Williams.

The Old South Church and Society, at a meeting on Monday evening, voted unanimously to invite the Rev. George W. Blaggers, of the Salem street Church, to become their Paster .- Transcript.

NOTICES. NORFOLK ASSOCIATION. The members of this Body are respectfully notified that their next meeting will be held at Rev. Dr. Storrs, Bruistree, on Toesday the 26th inst. at 3 o'clock A. M. D. Sarrons, Scrée. Dorchester, July 11, 1295.

A communication has been received commending the American Expositor, by R. Claggett, A. M. Signed 'A Teacher." It is referred to the decision of Editor now absent,

Foreign.

IRELAND.

The Irish were in a state of feverish excitement. A meeting had been held at the Corn Exchange in Dublin, which was far more numerously attended than any which has been held for the purpose of protesting against the new measures of injustice meditated upon Ireland. Leng and eloquent speeches were delivered on the occasion by Messras. Grattan, Shiel, and other distinguished Reformers. A resolution, denouncing the bill sent down to the Commons by the Lords, and a petition for a real reform in corporations, were unanidistinguished Reformers. A resolution, denouncing the bill sent down to the Commons by the Lords, and a petition for a real reform in corporations, were unanimously adopted. Mr. Henry Grafton, M. P. was subsequently called to the chair, and the meeting adjourned. A London paper says—'Public meetings on the all-absorbing questions which now agitate Ireland, will be held throughout the country. On Monday, a great meeting was held at Drogheda. Waterford will forward a petition, praying for a measure of corporate reform as full as that enjoyed by England. At Meath, there is a requisition for a public meeting, signed by the Marquis of Headfort, Lord Cloncurry, and several other Peers—by all the baronets—by all the gentry of the country, excepting the Dusany people, and in fact by all the thorough Reformers.'

In the British House of Commons, Lord Stanley had given notice that when Lord Morpeth proposes the second reading of the Irish church bill, he will move, by way of amendment, for leave to bring in 'a bill for the conversion of tithe composition into rentcharges, and for the redemption thereof, and for the better distribution of ecclesiastical revenue in Iroland.'

Mr. O'Connell attempted, on the 36th May, to interest.

Mr. O'Connell attempted, on the 30th May, to introduce a petition from Dublin, against the return of Messrs. Hamilton and Price, as members from the Irish capital, in the place of himself and his late colleague. It was opposed, however, by the Attorney General, whereupon Mr. O'Connell withdrew the motion

EXTINCTION OF POLAND.—The Russian Government takes every son of a Polish family, except one, as a recruit, thus multiplying the chances of extinction to the Polish population. It lends money to Russians and even to Jews, for the purpose of buying up the lands of the Poles in distress, of whom the number, as may be supposed, is not inconsiderable.

The forced introduction of the Russian language, as without it, no one, however well qualified, can hold an office; the prohibition of Polish history in schools, with the enforced study of the history of Russia, and in Russian, are the additional proofs of the Emperor's object. Still more striking are the measures against religion: the United (i. e. Catholic) Greeks are forbidden to consider themselves of the same religion with the Roman Catholics, and consequently cannot officiate as usual in their churches: the order that all children must and shall be baptized at a certain number of hours after their birth by the Russian Pope, if not by a priest of their own religion: all this tends to replace the Polish and Catholic by a Russian and schismatic population.

As an instance of the Emperor's personal character, a late occurrence at Kiow, is worth noticing. A Polish gentleman, a Mr. James Jaroszynski, was travelling with his sister, a Madame Drzewiecka, when they were suddenly arrested by the governor of the town, as being bearers of letters and namphlets. They

ling with his sister, a Madame Drzewiecka, when they were suddenly arrested by the governor of the town, as being bearers of letters and pamphlets. They were stripped and searched, and letters found on them. The governor consequently simply put them under an arrest for so trifling an offence. But unfortunately the Emperor arrived at Kiow, on his way to meet Lord Durham, and the case was reported to him. Instead of extending his mercy to these unfortunate persons, he instantly orders the gentleman to be put in the prison, and afterwards to be a private in the army for life! and the sister, though married, to be shut up in a convent. Such is the Russian Government. These unhappy persons are connected, through marriage, to Prince Metternich.—London Moraing Chronicle.

The Texan Cause.—It appears, on the authority

THE TEXAN CAUSE.—It appears, on the authority of Mr. Austin, Texan Agent, that Gen. Filosala, on whom the command of the Mexican army devolved, after the capture of Santa Anna, was at the latest dates disposed to carry into effect the armistice agreed upon between Santa Anna and the Texan authorities. This was better case, but after all its context of external contents. may be the case, but after all it is a matter of extreme may be the case, but after all it is a matter of extreme doubt whether the course of Santa Anna or of Filosala will be ratified by the Mexican nation. That government would not be likely to abide by the acts of their President while a prisoner of war. But even if the government should sanction his decisions, it would not be conclusive: the government itself may soon be changed, and all its acts condemned. The Mexicans are at all times auticipally reach for resolution and changed, and an its acts concemned. The Mexicans are at all times sufficiently ready for revolution, and it is not unlikely that the recent events have already produced one. At the last dates from Mexico, the people were laboring under great excitement, and it may happen that some bold chieflain will obtain the may happen that some bold chieftain will obtain the supreme command by manifesting a zealous disposition to raise an army and march into Texas. Should sffairs take such a course, the war will be renewed with new energy. Nevertheless, people are flocking into Texas in great numbers, and such is the confidence inspired by the victory of St. Jucinto, that the Texans will probably be able to maintain themselves against any army that can be marched into the country. Another invasion would be likely to result in the disconfigure of the army and the contract of the previous of the army and the capture of the army army and the capture of cient governm

It will be extremely hazardous for any President of It will be extremely hazardous for any President of Mexico to wage a war against the Texans. The theatre of such a war would be far from the Mexican capital, and consequently it would be prosecuted with great expense. In the exhausted state of their treasury, it would be next to an impossibility to maintain the war. But this in not the only difficulty: the event of the processing the processing the results of the treatment of the processing the results of the processing the process Houstan's victory will operate to animate the Texans, and to damp the ardor of the Mexicans. But the greatest dread of any future commander or President would be the propensity of the Mexicans to revolutionary movements. If he should invade Texas, it would be under the apprehension that the first reverse of fortune would be the signal of a revolution at home.

Inder these circumstances, the Mexicans would enter of fortune would Under these circumstances, the Mexicans the contest with fearful odds against ther [Commer

FROM TEXAS .- Dr. Shakleford, who was capture with Col. Fanning, and who was retained to attend the sick and wounded, has arrived at New Orleans, and fully confirms the previous accounts of the cold-blooded murder of Col. Fanning and all his compan-

There were twenty-one persons only whose lives were spared, and these were chiefly mechanics and physicians—the former being required to assist in building fortifications, the latter in their professional services upon the sick and weunded. A Spaniard nervices upon the sick and weunded. A consistent asmed Garry was mainly instrumental in saving the twenty-one prisoners. Many of the Mexican officers revolted to such a degree at the inhuman orders of Santa Anna, that they swore that rather than execute Santa Anna, that they swore that rather than execute them they would tear off their epaulettes and not serve under him! What claims can such a cowardly tyrant have on the mercy of the Texans? Gen. Urrea washimself opposed, but Santa Anna was inexorable. The New Orleans Courier of June 22d, adds to this

account:—
"Many appalling particulars are given by those who escaped, and have come direct from Mexican inquisitions and charnel houses; but such is the anxiety of individuals to inquire after their friends and relatives, and the various questions put almost simultaneously, that it is impossible, until the popular suspense and income the control of is relieved, to draw up anything like a minute state

A last general order, dated Velusco, June 7, directs Gen. Santa Anna to be delivered over to the disposi-

Domestic.

CONGRESS.

Monday, July 4. SENATE.—Mr. Davis, from the Committee on Commerce, reported a resolution calling on the Secretary of the Treasury to furnish such facts and information to the Senate at their next session as he may have in his possession on the subject of the paupers sent to the United States from Great Britain, their number, the places where they are landed, and the provision, if any, made for their support. support.

Mr. Ewing, of Ohio, moved to add after "Great

Britain' the words "and other places," which was agreed to, and the resolution thus amended was adopted.

 Mr. Davis offered a resolution calling on the Secre Mr. Davis offered a resolution calling on the Secretary of War to furnish information in detail to the Senate at the next session, showing what improvements of harbors, rivers, and other objects have been commenced by the United States, what was the original estimated cost of each of such improvements; what sums of money have, from time to time been appropriated in aid of such object; what balance of such appropriations remain unexpended; and what is the present condition of each work.

The Resolution was agreed to.

such appropriations remain unexpended; and what is
the present condition of each work.

The Resolution was agreed to.

A message was received from the House by Mr.
Franklin, their clerk, stating that the House had suspended the rule requiring that no bills should be submitted to the President on the last day of the session.

The concurrence in this resolution requiring unanimous consent, Mr. Mangum objected to the resolution,
and the Char declared that it could not be received.

An irregular discussion ensued, in which Messrs.

Linn, Walker, Porter, and Black appealed to Mr.
Mangum to withdraw his objections.

Mr. Mangum, after some time, yielded to the wishes
of the majority and withdrew his objections, when the
resolution was modified so as to confine it to such
bills as had passed both Houses and received the signatures of their presiding officers.

natures of their presiding officers.

Mr. Southard submitted a resolution making an ad-

Mr. Southard submitted a resolution making an additional allowance of \$100 to the Chaplain, which was read three times and passed.

Mr. Grundy, from the Joint Committee, reported that they had waited on the President and communicated to him the resolution of Congress, and had received for answer that he had no further communication to make. On motion of Mr. Buchanan, the Senate adjourned, sine die.

too to make. On motion of Mr. Buchanan, the Senate adjourned, sine die.

House.—The House met to-day at 8 o'clock. Immediately after the Journal was read.

Mr. Mason moved to suspend the 17th rule only, for the purpose of sending certain enumerated bills to the President for his signature.

The motion, after a long debate, in which an effort was made by one member or another, to include almost every public bill which had passed either House, was adopted, and the resolution was sent to the Senate for concurrence.

Some time after, the resolution was returned from the Senate, with an amendment confining its application to such bills as had actually passed both Houses, and received the signatures of the presiding officers of the two bodies.

the two bodies.

The House concurred in the amendment: [this re-

TEXAN INDEPENDENCE .- Mr. John Y. Mason, TEXAN INDEPENDENCE.—Mr. John Y. Mason, from the Committee on Foreign Affairs, to which were referred sundry memorials praying the recognition by Congress of the Independence of Texas, made a Report on the subject, which was read.

The Report concludes with the following Resolutions

tions:

Resolved. That the Independence of Texas ought to

Resolved, That the Independence of Texas ought to be recognized by the United States, as soon as it shall satisfactorily appear that it has in operation a civil government, capable of performing the duties and discharging the obligations of an independent power.

Resolved, That this House regards with much approbation the determination of the President to take measures for obtaining full information as to the civil, military, and political condition of Texas.

Mr. Adams moved that the report and resolutions be laid so the table.

Mr. Pinckney asked the yeas and nays on the motion, and they were ordered, and were, yeas 40, nays 198. So the House refused to lay them on the table.

Mr. Peyton said he was as desirous as any gentleman in that hall could be, to discuss the subject of these resolutions; but, as the late stage of the session would not allow of any thing like a discussion, he would, for the first time in his life, move the previous question. question.

The motion was seconded, and the main question on the adoption of the Resolutions was ordered to be

Mr. Hardin called for the year and nays, which were ordered, and Mr. Adams demanded a division of the question so as to take it separately on each resolu-

nays 20.
The second resolution having been read, Mr. Adams The second resolution having been read, Mr. Adams said he would like to know from the chairman of the Committee of Foreign Affairs, what evidence he had of the fact implied in the resolution, that the President was taking measures, &c.

Mr. Hardin said that he would inform the gentleman that the President told him the fact himself a day or

two ago.

The second resolution was then agreed to; yeas

The second resolution was then agreed by year 113, nays 22.

Mr. R. M. Johnson soon after, from the above committee, reported that the Committee had performed their duty, and had received for answer from the President that he had no further communication to make

Texans will be able to establish an effinent, and justify a speedy acknowledgeMr. Calhoun, of Ky., rose and claimed the attention of the House, for a few moments, while explanations in behalf of his colleague (Mr. Williams) who had had the misfortune, at the last sitting, to fall under the censure of the House. His colleague upon matter effection, wished to disavow, in the most explicit manner, any intentional disrespect to the House or to the Chairman; and he hoped that what had passed in a moment of excitement would be foresten and ed in a moment of excitement would be forgotten and erased from the record of the House. He moved a reconsideration of the vote by which the Resolution of

reconsideration of the vote by which the Resolution of censure had been passed.

Mr. Sutherland, in a very manly and appropriate manner, expressed his entire satisfaction at the expla-nation, and his earnest wish that no unpleasant feeling of a personal nature would be carried out of the hall by any member. He hoped the House would agree to the mation.

After farther explanation, the motion was agreed to. the Resolution was reconsidered and rejected.—The louse then adjourned sine die.

The Session of Congress was closed on Monday last, agreeably to appointment. The National Intelligencer in an article on the subject says:

"We will observe that, within the last two days, several important bills, whose fate was considered to be doubtful, have passed, among the enactment of which are the following measures:—the great Cherokee Treaty Appropriation; the Delaware breakwater; kee Treaty Appropriation; the Delaware breakwater; the Port and Harbor Improvements; the new Patent Law; the erection of a new Patent Office; the erection of a Treasury building; the continuation of the Cum-berland Road; Re-organization of the Land Office: Supplementary public deposite bill; with divers other of lesser consequence.

of lesser consequence.

Among the measures which have not ripened into laws are the following: the increase of the Army; the re-organization of the Navy; the extension of the Judicial System for the benefit of the West; with a host of other hills.

FROM GEORGIA. Indian Depredations Murders.—As we anticipated, a large body of Indi-ans have made their escape from the net laid for them by Generals Scott and Sandford, and are now on their by Generals Scott and Sandiord, and are now on them way to Florida, devastating the country through which they pass, and murdering our defenceless citizens with their helpless wives and children. We are indebted to a friend for the following painfully interesting ac-

Gen. Santa Anna to be delivered over to the disposition of the President of Texas.

By a later date, June 24, we learn that Santa Anna was still closely guarded at Galveston Island, and that the Texans are fearful of an attack from the Mexican army.

FROM MEXICO.—By a recent letter to the Editor of the N. Y. Advocate, we are led to believe the capture of Santa Anna will lead to a federal system of government in Mozico.

A party of Indians, supposed to be about 200, passed through Baker county to Sunday morning last, murdering the inhabitants that fell in their way, without regard to age or sex. They were closely pressed by a small company of men of that county, who were too few in number to attack the Indians, or in Aparty of Indians, supposed to be about 200, passed through Baker county to Sunday morning last, murdering the inhabitants that fell in their way, without regard to age or sex. They were closely pressed by a small company of men of that county, who were too few in number to attack the Indians, or in Peru, Vt. Rev. Thomas Baldowin, Indianal Ch. in Peru, Vt. Rev. J. Invocation, reading the Scriptures and Prayer by Rev. J. Parsons; Right Hand of Fellowship by Rev. S. H. Hodges; Address to the People by Rev. Austin Hazford.

Ordained, on the 15th June last, over the Congression of the Choices and Indianal Ch. in Peru, Vt. Rev. Thomas Baldowin, Indianal Ch. in Peru, Vt. Rev. Thomas Baldowin, Indianal Ch. in Peru, Vt. Rev. Thomas Baldowin, Indianal Ch. in Peru, Vt. Rev. Thomas Baldowin,

fence, with a small child by her side; the child had its head broken, and on the approach of the men opened its eyes, but closed them in death immediately. Joseph Hallowell and several of his children were found dead—his wife and one daughter were shot down while endeavoring to make their escape to a thicket near the house, and were taken up alive, though badly, if not mortally wounded. Mr. Nix with all his family were killed, except his wife, who at the time was not with the family. John Pagget, his child, and Mrs. Hayes, a widow lady, were among the slain; making 13 dead bodies that had been found before Sunday night. The Indians had with them about 50 horses, and passed on rapidly. None were scalped, though the children were dreadfully mangled, appearing to have been beaten to death with sticks and light-wood knots. From the repeated reports of their rifles, there is every reason to apprehend that many of the citizens of that county had fallen a prey to these monsters in human shape.

It was thought that they would cross the Flint river at Newton, and pass immediately on to Florida. The publishing of Baker and Lee counties are quitting the

It was thought that they would cross the Fliat river at Newton, and pass immediately on to Florida. The inhabitants of Baker and Lee counties are quitting the country as fast as they can get their families removed —some few are forting, where they have arms, (which are very few,) determined to live, or sell their lives as dearly as possible upon their own lands.

I was within a few miles, on Sunday, of where these murders were committed, and saw a number of gentlemen, with their families, from the immediate neighborhood; all corroborating in their statements of what was transpiring, and were all pressing on to get their families out of danger. If arms and man are not sent to that part of the country soon to restore confidence, and protect the defenceless inhabitants from the incursions of the savages, there will not be a family left in Lee or Haker countries for the indians to wreak their vengeance upon. reak their vengeance upon,

From the same paper. Postscript.—We have just learned that General Scott has detached five companies of mounted men, among them the Bibb Cavalry, in pursuit of the Indians that committed the depredations in Baker county on Saturday last.—They are under the command of Colonel Alford, and have received orders to follow the enemy, night and day, and, if necessary, even to the banks of the Wythlacoochee. Our informant is of opinion that these are not Jim Henry's Indians, who, he thinks, is still in the swamps, on the Chataboochee, entirely circumvented by the whites, and without the least chance of escape.

A smart cannonading was heard in that direction on Sunday night, which continued for upwards of an hour—the result was not known.—Macon Messenger, June 30. Postscript.-We have just learned that General

ger. June 30.

CREEK WAR .- From a letter from Columbus the Washington Globe, dated July 2, we learn the capture of Jim Henry and 150 warriors which justifies the hope that the Creeks are entirely subdued.

fies the hope that the Creeks are entirely subdued.

Death of Professor Gregg.—We grieve to learn the sudden death of Professor Jarvis Gregg, of the Western Reserve College. He died on the evening of the 28th ult. His illness was of very short duration, and he was not considered in danger till about an hour before his death. His disease, we understand, was the scarlet fever. How true is it, in the midst of life we are in death. Professor Gregg was a young man of great promise, of ardent piety, and superior abilities and accomplishments. His loss to the college, at this crisis, will be peculiarly afflictive. Although the period of his professorship had been short, he had already attained a high and enviable standing; and such was the suavity of his manners and the sweetness of his disposition, that he had endeared himself to all with whom he had become acquainted, and it may with truth be said of him, 'none knew him but to love him, or named him but to praise.'

He had just married a young wife, and his marriage notice may be found in our columns of to-day. We saw him in Cleveland last on Tuesday, on his way to Hudson with his young bride, apparently in good health and spirits. How were we shocked this morning, (Thursday, June 30,) to hear that he was no more! We deeply sympathize with the young afflicted widow and the mourning friends of the deceased, at this dispensation of an inscrutable Providence. But although the prince to the heart, as his early loss, carly loss,

at this dispensation of an inscrutable Providence. But although we are pained to the heart, at his early loss, we know that we must have gained an imperishable crown, and it is a consolation to think, that all who we know that we must have gained an imperishable crown, and it is a consolation to think, that all who loved him on earth may finally be re-united with him in that better country, where pam, and suffering, and separation, and death, can no more come. Verily, this life is but a vapor.—Ohio City Gazette.

The French Frigate L'Artemise, of 54 gons, is now at New York. She is commanded by Chevalier La Place, who made a scientific voyage round the world a few years since. On her arrival, the commander proposed a salute, but the forts having been stripped of men and guns for the Indian wars, it could not be returned. This frigate is represented as a very beautiful vessel, in the best order, with a fine crew of 450 men, under the strictest discipline, and she is said to be the swiftest sailer in the French Navy.

e the swittest sailer in the French Navy.

Melancholy succession of violent deaths in one

mily.—Joseph Dubois, of Schenectady, in crossing

ith his team a branch of the Mohawk, became en
ungled in the harness, and was drowned. About a tangled in the harness, and was drowned. About a year ago, this individual lost his wife and two children by a fire; and a few years ago, his only son was found in the Sacondaga woods, mangled by wild beasts. Three daughters are left to mourn over these domestic schemics.

Fourth of July Accidents.-Three men at Wareham, while engaged in loading a cannon were serious-ly wounded, by the discharge of the piece, while they were ramming down the charge. One of them was obliged to suffer the amputation of an arm, and another

A man named Warren Thomas, at Nantucket, had off, by the bursting of a gun, on that day .- Patriot. Of the persons who were injured by the collision of the trains on the Providence Railroad, on the 24th June, Wm. Trask, the fireman, has died of his wounds, as stated in our last; four were removed to the pital in Chelsea, and had so far recovered as to be en abled to leave in the ship Boston, on Sunday; one has deserted, and two now remain in the he with a severe fracture upon the thigh, and the other a broken arm. Lieut. Russ returned last Tuesday to his station in the flag ship Hudson, at Brooklyn, New York.—Mercantile Journal.

Fire.—The Woollen factory belonging to Mr. Francis Faulkner & Son, situated in Billerica, was destroyed by fire about 3 o'clock Sunday morning. The flames had progressed so far before discovered, that nothing was saved from the building. Loss about \$10,000, partly insured at the Manufacturers' Office, in this city.—ib.

in this city.—ib.

Never, says the N. Y. Com. Adv. have we seen the Sabbath so much desecrated, as on the third ultimo. Guns were firing around the churches during service, the mob were collecting, and preparations making with unblushing impudence, in the broad blaze of the sun, for the erection of the odious and detestable grog-shops, around the Park. Before night and during the evening, it seemed as though bediam had broken loose in all the region of the City Hall.

ECCLESIASTICAL.

Instelled, over the Church in the North Parish in Wrentham, July 6th, Rev. Parston Cummings. Introductory Prayer by Rev. Mr. Barney, of Seeknek; Sermon by Rev. Mr. Ide of Medway; Installing Prayer by Rev. Mr. Fisk of Wrentham; Charge by Rev. Dr. Park of Stoughton; Right Hand of Fellowship by Rev. Mr. Piece of Foxborough; and Concluding Prayer by Rev. Mr. Brigham, of Randolph.

Installed, June 28th, at East Hanover, Rev. Jon BIRKLEY. Invocation and Reading of the Scrip-tures, by Rev. Amos Foster, Putney, Vt.; Introductures, by Rev. Amos Foster, Putney, Vt.; Introduc-tory Prayer by Rev. David Jones, Danville, Vt.; Ser-mon by President Lord; Installing Prayer by Rev. James Buckham, Chelsen, Vt.; Charge by Rev. Phin-ehas Cooke, of Lebanon; Fellowship of the Church-es, by Rev. Henry Wood, Dartmouth College; Charge to the People by Rev. Samuel Goddard, Norwich; Concluding Prayer by Rev. Austin Hazen, North Hartford.

Installed over the Congregational Church at Spring-field, on 29th June last, Rev. Henny B. Holmer. Invocation and reading the Scriptures by Rev. M. B. Bradford; Prayer by Rev. C. Perry; Sermon by Rev. B. Holmes, of Montague, Mass; Installing Prayer by Rev. S. R. Arms; Charge to the Paster elect by Rev. J. Converse; Right Hand of Fellowship by Rev. H. N. Graves; Address to the People by Rev. U. C. Burnap; Concluding Prayer by Rev. S. H. Hodges; Benediction by the Pastor.
Ordsined. as a missionary to Canada. by the half.

Ordained, as a missionary to Canada, by the Hamp-shire Association, June 8th, Mr. Lewis Sabin. Inshire Association, June 5th, Mr. Lewis Sabin. In-troductory Prayer by Mr. Bement of East Hampton; Sermon by Dr. Humphrey of Amherst College; Or-daining Prayer by Mr. Perkins of Amherst; Charge by Dr. Brown of Hadley; Right Hand of Fellowship by Mr. Clapp of Enfeid; Concluding Prayer by Mr. Condit of South Hadley.

Condit of South Hadley.

July 6th, Rev. JOSEPH KNIGHT, late Pastor of the East Church and Congregation in Granby, was installed over the Church and Society in Peru, Ms. Introductory Prayer by Mr. Adams of Worthington; Sermon by Mr. Clapp of Enfeld; Installing Prayer and Charge by Mr. Knight of Montgomery; Right Hand of Fellowship by Mr. Hawley of Hiusdale; Address to the People and Concluding Prayer, by Mr. Biabee of Middlefield.

On Wednesday, June 29th, the Rev. Marvin Root was installed Pastor over the third Church and Society.

On Wednesday, June 29th, the Rev. Marvin Root was installed Pastor over the third Church and Society in East Windsor. The introductory prayer was offered by Rev. Mr. Northrop of Manchester; sermon by Rev. Prof. Cogswell of East Windsor Theo. Inst.; installing prayer by Rev. B. Tyler, D. D.; charge to the pastor by Rev. Mr. Brockway of Ellington; right hand of followship by Rev. Mr. Humphrey of Vermon: address to the pastor by Rev. Mr. Tartlett of East Windsor; and concluding prayer by Rev. Mr. Marsh of Ellington.

MARRIAGES.

MARRIAGES.

It this city, Mr. George H. Foster, to Miss Elizabeth M. Boles.—Mr. Joshus Sherman, to Miss Elizabeth M. Bornmand of Jollow the John State of Collow the John State of Collow the West of the Miss Lucretia R. Wilson, both of Dorchester. In Bridgewater, Thomas T. Washburn, Esq. of Oreno, Mr. on Miss Marcia, daughter of Jacob Perkins, Esq. In Sloughton, Mr. Wm. D. Swan, of Dorchester, to Miss Marcia, daughter of Jacob Perkins, Esq. In Sloughton, Mr. Wm. D. Swan, of Dorchester, to Miss Hester T. Dye, of Prince George.

DEATHS.

DEATHS.

In this city, Susannah H. Hill, aged 46-Mrs. Judith 8.
Hastings, 35, wife of Capt. Joseph Hastings.
In Rochury, Miss Ann C. daughter of Mr. Asron Gay,
23-Mr. Renjamin Davis, 65.
At Jamaica Plain, Mr. Thomas W. Tucker, 30.
In Watertown, of consumption, Mr. John Chenery, a
member in the Freshmen Class in Harvard University, 21.
At Hubbardston, June 11, Mr. Issac Clark, 77, an officer
of the Revolution.
In Hingham, Mary Winsor, daughter of Mr. Charles Hersev, 10.
In Milton, Miss P. H. Lillie, 47.
At Lee, Mass. on the 18th inst. Mary Janvier, second
daughter of the Rev. J. N. Danforth, aged 3 years and two
months.

months.

Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there:
In Dover, N. H. Dr. Geo. W. Kittredge, 36.
In Ularemont, N. H. Miss Harrict Breck, 59.
In Uttee, N. Y. Abigail Louisa Smith Johnson, 36,
of A. B. Johnson, grand daughter of the Inte President John Adams, and neice of ex-President John Quincy ame.

Died in Dorchester, on the 21st inst. SOPHIA VONE BACON, eldest daughter of Jacob Bacon, 22 years.

She possessed a well cultivated mind, and faculties of a high order; had great decision and independence of character, and an exceeding retentive memory; was inspired with a spirit of self-improvement, and what is somewhat rare, had a knowledge of herself. She was careful to practice the lessons taught in the excellent institution at Ipswich by Miss Grant, 'never to speak evil of others.' At that institution she chose God for her portion, and was arrayed with that beauty which the touch of death cannot soil. She became connected with the second church in Dorchester, under the pastoral care of Rev. Dr. Codman, Oct. 1832. She disclaimed all extravagance in churches, equipage and dress, and chose rather "the ornament of a meek and quiet spirit," and that our fellow men should be clothed with the robes of righteousness, and fed with the word of truth. In the prospect of death, her mind was perfectly calm, and not a word of murmur or repining was heard to escape her lips. She relied on Christ alone for salvation, and we trust that God, who has been as a wall of fire around about her, has now brought her to rest in those mansions prepared for those that love him.—Communicated. Died in Dorchester, on the 21st inst. SOPHIA VOSE

BRADFORD ACADEMY.

THE Second Summer Term will commence July 27, and continue twelve weeks. BENJ. GREENLEAF, Sw. Secretary of the Board.

THE WAY OF ESCAPE.

THE WAY OF ESCAPE.

THE Way of Escape from Temporal Evils and from Eternal Death, by the Author of "The Way-Mark." From the "Satem Landmark."

This is a small volume, entitled The Way of Escape from Temporal Evils and Eternal Death, by the Author of the Way-Mark." Published by Wm. Peirce, Boston. We know not who the suthor of the Way-Mark is; but he is an original thinker and excellent writer. The preent work, he says, had its origin in a desire to see Christians generally slope a higher estandard of duly, and from the belief, that if they would lay saids the points unessential to salvation about which they differ, put saws sectarian strile and party controversy, and with one mind and heart to salvation about which they differ, put saws sectarian strile and party controversy, and with one mind and heart joint together to pull down the strong holds of sin, they would more effectually serve their Master: a proposition in which all true Christians will agree. This book, in pointing out the Way of Escape from temporal and eternal pulsery, very clearly eshibits the means by which this felicity of a forume reduced a happy residence, and the felicity of a forum the reduced a happy residence, and the felicity of a forum the reduced a happy residence, and the felicity of a forum the reduced of a practical character, and an discussed as to do good.

Published by WM PERICE a 9 compill. and so discussed as to do good.
Published by WM. PEIRCE, 9 Cornhill.

July 18.

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July 19.

interior. The Sabbath is a day of great stillIt is not descerated by amusement. Though
have a fine bay spread out before them, at MonMr. P. said he had never seen a sail boat there,
Sabbath. The native Africans do not visit the
yon the Sabbath—and the traders from the indo not come in on that day. There are four
nighouses in Monrovia, three of which are of
In all the other settlements there is one house
rehip—and in some of them there are two.

The Colonists are temperate. Mr. P. ass attended
musters there, and he never saw a man intoxicaare a fight. There are but three professed drunkin the Colony—'s and they learned their profesn's United States.' There is but one tavern,
ast is not liceased to sell ardent spirita extensively. hat is not licensed to sell ardent spirits extensively.

POETRY.

There fluttered round the spring A fly of filmy wing,
Libella, lightly ranging;
Long, had she pleased my sight,
From dark to lovely bright
Like the camelion changing:
Red, blue, and green, Soon lost as seen. Oh that I had her near, and knew Her real changeless huc!
She flutters and floats—and will for ever—
But hold—on the willow she'll light—
There, there—I have her! I have her!

Travels.

Thus, analyst of joy, it fares with you

[From the Note Book of our Correspondent.]
Milan to Venice.—Fair Italy! Yes, it is garden. Rivers and rivulets seem to be passing through every acre, and from every steeple you see as if one field of green; of orchards, vineyards, groves, grain lots, cultivated by an intelligent looking class of people. Then, in addition, it does not have the wildness of American cultivation, neither of our farms or our plantations. The fields are lined with every variety of trees, often in double rows. Then the vincs are either trained on fences, or on arbors, or else grow on trees (of no other training training to the contract of t value) planted as regular as an orchard. Then these same trees seem to be connected one with another by the vines, which by means of cords stretched across, hang in festoons from the trees

stretched across, hang in restoons from the frees through acres,—miles.

The peasants that you see on the way, laying aside prejudice, seemed to me to look about as respectable as our New England people—well clothed, bright, gay. Perhaps I am looking on things with too favorable an eye; but can say, that I am in the most perfect good health—with no jaundice or dyspepsia to make every thing look yellow or blue; and then too I am in the best part of Italy.

every thing look yellow or blue; and then too I am in the best part of Italy.

Padua, August 29.—The Cambridge of Italy;
How is it fallen! 13000 students in the days of its glory. They say, that there are now 2000. It is more melancholy, perhaps, than to visit the ruins of ancient Greece and Rome, because that this is of so much more recent date. A great number of splendid churches are here to be seen; but none of them entirely finished; some with no front; others no tower, etc.—and what remains does not seem to be repaired. The with no front; others no tower, etc.—and what remains does not seem to be repaired. The streets where were once splendid palaces, are now almost deserted. The walls are accumulating black and green moss, and in the evening, bats flew around you as thick as bees around their hive. In ruins at the east, all our travellers speak of bats as their constant attendants. You, living in the freshness of every thing American, can have no idea of the melancholy feelings that one experiences in walking through these decayed and still decaying cities. Not that Padua is a desert city—it has a degree of life, but it is life in death.

I should really like to give you a minute description of almost any one of these churches in the large towns, that you might get some idea of what extravagance and magnificence is.

of what extravagance and magnificence is. I ran through some of these churches, where were to be seen a lavish of expense that you have no idea of. The whole world contributed the materials—marbles of all sorts, gold, silver, and brass; mosaics, frescos, oil paintings, statues, bas reliefs, all heaped together in one their money, and as if that there would have been no religion unless those things had been done. Any one of these churches, put up in a town in America, would become the glory of

the place as a curiosity merely.

In one of these churches, there were about 30 priests repeating evening prayers. The de-grees of reverence shown by them passed from the most respectful, to the most disrespectful. When they kneeled to pray, I observed three or four of the younger priests talking and laughing and gazing about, and gaping, as if weary of the restraint put upon them! They have a grand hall here, 300 feet by 100

feet, and 100 feet high, without a single inter-

vening column.

Venice, Sept. 1.—You see some churches, in fact perhaps the larger part, paved with marble, the sides of marble also. St. Mark's, for instance, the grand church, may almost be called Mosaic, the little checks are so small.

If a wall is not covered with marble, then it is covered sometimes with rich paintings, to the ceiling and all over the ceiling. The greatthe ceiling and all over the ceiling. The greatest painters have placed sometimes their chef

St. Marks, the Cathedral, is not coated either with paintings or marble, but with gold. It is not gilded, but inlaid with moshic gold—little bits of gold forming the groundwork, in which are to be found figures of persons made with other colored stones. I don't speak very scientifically, but I want to speak so that you may understand what it is. Have I not been told that there are 18,000,000 francs worth of gold about St. Marks?

that there are 18,000,000 francs worth of gold about St. Marks?

The spoils of many nations are decaped in and around this church—bronze horses from Constantine—marble pillars from St. Jean d'Acre, statues from Egypt, etc.; and its architecture partakes of that of all that has ever been known. And inside with all this richness—cost-cottiness, it looks for beauty like a piece of faded damask, or a decayed piece of fariture. The marble floor is as uneven as the waves of the sea, because it has sunk in so many places; and when you remember that all tenice is built on piles driven into the sea, you fear that it may give way under you. (some of these piles must have been driven 1400 years since)

This church stands on the place of St. Mark! I had not prepared my mind for it, and I felt frozen with excitement, as I for the first time entered on this place, and passed my eyes upon the schurch that place, and passed my eyes upon

is, and got into the shadowy and funtastic realms | through the trees upon the still more peaceful of an older planet. The wall extends quite | waters of the Trent. This is the birth place of round the city, and being kept in good repair, affords a healthful and most interesting promenade. Such a contrast, I had never before seen, as in making the circuit of this wall. Within nade. Such a contrast, I had never before seen, as in making the circuit of this wall. Within the town, all was gray, and wrinkled, and decrepit—but without, in whatever direction I cast my eyes, all the young beauties of the year—the fields, the hedges, the shade trees, both amid and beyond the windings of the Dee—were spread out before me.

The castle was once very strong, and one of the towers is now standing, from the top of

the towers is now standing, from the top of which Charles First witnessed the defeat of his which Charles First witnessed the defeat of his army by the Parliamentary forces. Cromwell, as his custom was, soon dismantled the fortress, and it remains very much in the condition in which his miners, and sappers, and cannon balls left it. The cathedral was an old monastery, long before the reign of Henry Eighth; and some of the arches and turrets are said to have been built twelve hundred years ago. However that may be, the tooth of time has suite have been built twelve hundred years ago. However that may be, the tooth of time has quite eaten off many of the stones, which were of considerable thickness. In the main body of the cathedral, they keep up something like the show of repairs—but the other sides of the quadrangle, in the rear, are going fast to decay. Gloomy and deserted stalls, fitting resorts for ghostly canons, morks, and friars, naked and crumbling stones, and crazy roofs, are all that remain here of ancient strength and splendor.

ghostly canons, monks, and friars, naked and crumbling stones, and crazy roofs, are all that remain here of ancient strength and splendor. In their costume, in their dialect, and in their low state of intellectual and moral improvement, the common people of Chester seem to be scarcely less antiquated, than their jutting, sharp-rocfed houses, and time-worn gate-way.

Birmingham.

As you approach this flourishing town, by the Liverpool road, just at evening, you see a great many of those tall chimnies which I have elsewhere described, rising from coal pits and furnaces, scattered along on both sides of the way, and beginning to light up the waning twilight with their fires. In the town itself, there are not so many of these towers as I expected to find. There is a considerable number, however, one of which, belonging to an immense rolling-mill, is no less than 165 feet in height. I stepped in to see the process of making sheet iron, and I confess, it almost made me shudder. The main wheel reminded me of the description in Ezekiel's vision—'It was so high that it was dreadful;' and when in full speed, it seened as if it must unsettle the very foundations of the building, and bring down the lofty roof upon our heads. Birmingham has been called the great 'toy shop of England;' and it is almost inconceivable, what a variety of knicknacks are made here, and exposed for sale in the shops. But the manufacture of useful in most inconceivable, what a variety of knick-nacks are made here, and exposed for sale in the shops. But the manufacture of useful wares, of every description, particularly in iron, and brass, and plate, is prodigious. I had supposed that the coarse and heavy furnace work, as well as the moulding and finishing, was chiefly done in the town. But this is not the case. The forges of the Cyclopes are found in the villages, several miles off. I spent a day in visiting a number of the great establishments pose that the coarse and heavy turnace work, less awill and the modaling and findeling, was a the modaling and findeling, was a constructed by the modal of the construction of the process of the process of the construction of the process of the p

through the trees upon the still more peaceful waters of the Trent. This is the birth place of Henry Kirk White, and just on the margin of the stream, in a romantic spot, stands the house in which he lived. Though he died at the early age of twenty-one, his 'Remains' will be read with deep and thrilling interest by the admirers of true genius, and of chaste, and religious, and fine poetry, wherever they may be published and circulated.

**About nine miles from Nottingham, you pass within a mile of Newstead Abbey, the family seat of Lord Byron. Every one who has travelled that way, will recollect the beautiful oak, which stands just without the gate, at the entrance of the park. As you proceed northward, the face of the country becomes more undulating, and of course more beautiful, clothed as it is, for the most part, with a rich and deep vegetation. Sheffield is famous, all the world over, for the beauty, variety, and sharpness of its cutlery. Who that can mend a goose quill, has not inquired for Rodgers' penknives, as the perfection of temper and keenness? I do not suppose, by the way, that half the knives and razors that bear his name ever came from his factory. His stamp, I found, is in high repute at home, as well as abroad. There is nothing like his show-room in Sheffield. Who would have believed that a knife could be made with 365 blades, or even with 200; and yet, there they are, bristling in glass cases, like so many glittering and slender metalic rays, clinging to a magnet. It seems that one has since been added, with more than 1,800 blades! You can hardly pass through this long room, without thinking of the deadly fray in some Spanish port, or frontier encampment, or of being yourself smitten 'under the fifth rils,' by the prowling foot-pad, or more stealthy assassim. The greater part of the town of Sheffield lies in a valley, and presents no very imposing external self smitten 'under the fifth rib,' by the provi-ing foot-pad, or more stealthy assassin. The greater part of the town of Sheffield lies in a valley, and presents no very imposing external attractions. But in the west quarter, there is a fine eminence, rising gradually and extending far back. The buildings in this new part of the town are in good taste, and the view is ex-tensive.

As you approach this ancient city, so cele brated in English history, the hills gradually subside into a charming and fertile level, and some miles before you reach the town, you descry the square towers and gothic spires of descry the square towers and gother spires of the cathedral, standing in majesty, far above every other object. York is partly a walled town, the only one, I believe, save Chester, now remaining in the whole kingdom. The wall, which is in a fine state of repair, sweeps wall, which is in a fine state of repair, sweeps around from the gate-way, to the right and left, till it comes to the stream, which passes very nearly through the centre of the city, and there it stops. I can hardly think of a finer morning or evening promenade, than this wall affords, especially to a stranger. York has the venerable, architectural appearance of having seen better days, as we know it has. Some of the churches are fine specimens of the old gothic—but it is the Minster, which is altogether the most attractive object, not of this place only.

the sea, because it has sunk in so mally places; and when you remember that all effects built on piles driven into the sea, you fear that places; and another has three machines; built on piles ame that when the search when

cated.

The amount that might be profitably expended on the Education of our rising ministry annually, on the principles of the Northern Baptist Education Society, or the American Society, which are very similar to those of the former, except that the conditions of refunding in our own Society, are a little more easy, is not less than \$50,000. Now the question returns, ought we to do this, or allow it to be done for us?

We cherish sentiments of the highest regard for the American Education Society, having ourselves formerly received its patronage it were an unpardonable ingratitude in us to do otherwise. Nor did we feel the requisition to refund, as we were able, to be either unjust or unsuitable. As a Baptist we have nothing to object against the American Education Society. Were we now, as we once were, and did no other patronage offer, we should certainly seek the patronage of that Society. The Society has and ever will have, while conducted on those just and honora ble principles which have hither to characterized the doings of its Board and executive officers, our prayers and our best wishes for its success. We would, however, to remark in conclusion, that we wish nothing which we have now said, to affect at all the question proposed.—Watchman.

THE CONTRAST

THE CONTRAST.

It must be gratifying to the friends of Temperance to witness the great change which has been effected in our city in regard to this subject within the last few years. Ten years age, as you entered the enclosure of our beautiful Common, on our nation's birthday, the first objects that met the eye, were a long range of booths, licensed for the day by our "Chy Authorities," and fitted up in the best style of an old fashioned grog-shop. Now, as "where the carcass is, thither will the eagles be gathered together." so these moveable groggeries brought thither their customers—level women and lewd fellows; and as to drink was fashionable, all participeted. Then succeeded oaths and obscenity, and the rose, with bloody noses and broken heads. "Nee there"—"hands off "sit play"—"let him alone"—"where's the constable"—"he's dead." Nothing of this now, the booths are cleared off, and with them the whole retinue is gone. Not even a constable appears upon the common, except in the garb of a citizen—all is quiet. Every one, whether child or adult, whether citizen or stranger, demeans himself as if he were a peace officer. Each one appears to be clothed in this right mind, and emulates the deportment of a gentleman. On the evening of the Fourth, a great disappointment was experienced in consequence of a shower which forbade the promised exhibition of the fire-works, still there was no mod—no noise, nor even loud talking, though the assembled multitude continued in waiting until near nine o'clock.—Watchman.

Deaf and Deag.—We learn by the twentieth annual report of the Asylum for the deaf and dumb at Hartford, that the affairs of that institution are in a highly prosperous condition. The total number of pupils, who have enjoyed its benefits during the year ending on the 14th ultimo, was 139; of whom Is were supported by their friends, 15 wholly or in part by the Legislature of Jaine, 17 by that of New Hampshire, 18 by that of Connecticut, 5 by that of South Carolina and 9 by that of Georgia. while 3 were exclusive

spectively appointed Minister to France) will continue in charge of the War Department until Oct.; and that it is not likely that there will be another appointment to fill the office of Secretary of War after Governor Cass retires, during the present Administration. In which case, no doubt, Mr. Harris, the chief clerk, will be acting Secretary of War from October to March

next.

To this avowed determination on the part of the Executive, the difficulty of selecting a successor to the present Secretary has, doubtless, materially contributed.—National Intelligencer.

Count Survilliers (Joseph Bonaparte) and suite, just sailed from New York for Europe. The Count goes out as is supposed, to attend, as head of the family, to the settlement of the estate left by his mother lately deceased.

The N. Y. Atlantic Insurance Company have de-clared a dividend of 25 per cent for the last six months. This company made a similar dividend six months ago! The HANCOCK and the FULTON Banks have been added to the COMMONWEALTH and the MERCHANTS Banks, as deposites of the public money in this city.

The Subscriber acknowledges the receipt of Twenty Dottars, from the Evangelical Congregational Society of Quiney, to constitute him a member for life of the Pales into Missionary Society. W. M. Consett.

TEACHERS' SEMINARY, Andover, Ms.,

THE Fall Term commences July 21st, which is the beginning of the Academic year. The Justica Class is then formed. The term will continue 17 weeks.

In addition to the permanent instructions of the pass that is a condition to the permanent instructions of the pass year, Mr. Ws. II. Walls is engaged to take charge of the General Department. The character of Mr. Wells, and his success as tender, for highly satisfactory to the guardian.

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The arrangements for boarding in Commons, and for Memoir of Hossey. B. Pearce. TEACHERS' SEMINARY, Andover, Ms.

The arrangements for boarding in Commons, and for

manual labor, are continued.

N. B. Those who apply for admission to the JUNIOR CLASS, will be expected to pass a satisfactory examination in Reading, Orthography, English Graumar, Intellectual and Written Arithmetic and History of the United States, or other studies equivalent to those.

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No. 30--Vol. XXI-

Religios

MISSIONARY COLON heological Seminary at Andover ply. This subject has excited mu friends of Foreign Missions, an

te still more. It is manifestly o ance, and a correct decision upon You wish me to express my vi-ject of "Missionary Coloniza" is to be understood, that fifty or ilies should emigrate, in a body of the world, where Christianit

of the world, where Christianity or not received, or so mixed searcely to be perceived.

In examining this, or any of Christian duty, it is well, not in our own minds the probable such and such measures, prope whether we find in the word of cept or command. whether we find in the word of cept or command touching this example, which it would be safe having the approbation of God, I believe that there is to be a go all the nations of the earth shall into the Lord, and from the sig I judge, that it cannot be far running to and fro, and knowle ing, the world is awaking, and ment of many bodies, that have ing, the world is awaking, and ment of many bodies, that have lang, and there will doubtless be ments still, as the day approach families, moved by the Spirit of to go out by fifties and by heathen, I should think it a mat to all the churches. But whet proper mode of action to be resuch, that a committee should be to engage men to go out in

der to engage men to go out in a not prepared to decide.

The command to go into all preach the Gospel to every ergiven particularly to the first discovered to every nature of the consider, from the very nature. we consider, from the very nature, as binding on those of the property of binding, ought to awaken a more interest in the churches, and when I say a hundred times ly what I say. It appears to note as yet very few, whether lawhether ministers or missionarie not be ashamed of the little they the little interest they feel in the off called to stand before him, and count of their stewardship. The count of their stewardship. To much living for this world—r that spirit, which prevailed, wheir lands, that others might be bought none of those distinctions from having a little bigger bit. other men, or a little more splend or a little more of that pondro which multitudes have betrayed Master, and sold their own souls aster, and sold their own souls as perdition. Sight is so strong, reak, that one hardly dares say we duty, lest a cry should be set of verers, of "enthusiasm." Had a now most ready to set up this, eaven, when it was proposed that otten Son of God should lay as in hich he had with the Father before, and take upon him the form. s, and take upon him the form become poor for our sakes, ers might live, they would have thers might live, they would have
the proposition, fearing lest, if
nade such a sacrifice, the serva
elled upon to do a little! They
haven, it is true—and the fear i
ever will be; or rather the cerever can be, till they have more
which brought Christ from heav
every man, who has ever receive
his heart, has received a portion of very man, who has ever received is heart, has received a portion of and it is quite impossible for him to at to the woes and wants of those. Christ died;—nay more—he cannot pending thousands in the gratifies necessary desires, that is of the find the pride of life, in one poody which will soon be laid in the ethe l ath ome food of worms, we have firefellox men, have no instruction of the fellox men.

welling berely comfortable for his bit of land just enough for their elled upon to sell them, and turn pretched into the streets. But " e possessors of lands or house lose wants, which are common t a house to house and field to field no place for others, that they ma ore in the midst of the earth; the they who, if they are called Christ it themselves, and think of what are cause of Christ.

But there is a feeling among the solution of t or of it, the words of the Apostie, to videth not for his own is worse tell, that they ought to lay up to ildren, that they feel excused from ing great for the cause of Christ ying ur treasures for children, is, we observed, oftener a curse to their an a blessing. Every child, that if tor blind, or otherwise disabled ould be taught, that he is, in one her, to support himself by his own is own happiness demands this, an associety demands it.

is own happiness demands this, an society demands it. But these men have their own was every extensive, without taking eir posterity. They wish only to he, and in order for their comfort, ust be uncomfortable. Some me and would, I suppose, be barely conditionally the suppose, in the suppose of the suppose rofessors receives at Andover! and ret two hundred missionaries each and ret two hundred missionaries each and obey the apostalic injunction of and raiment let us be therewith at the pride of life demands more, to bought to be of more importance, the hetion of Christ!! There are mentioned to the constant of the consected, to support a certain nu bac, who are not able to support of laraelites were commanded to do all to the Paschall lamb, 'when the as too little for the lamb,' unite ighbor,' and give a pledge to su we work would go on with more certain increased vigor.

Now would it not be better to force

work would go on with more cert ith increased vigor.

Now would it not be better to form intee for the purpose of trying to e a hundred families to engage to su